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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVI.

JACKSON, MISS., April 10, 1924

NEW SERIES  
VOLUME XXVI, No. 15



VIEW OF NORTON HALL FROM CHEROKEE DRIVE  
PROPOSED BUILDINGS FOR THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY AT LOUISVILLE, KY.

The above is a picture of the first building which will be erected on the new site of the Southern Baptist Theological Seminary in Louisville, Ky. The Seminary has outgrown its present buildings, and the location is not suitable for the work. New York Hall is in a bad state of repair, and a move was necessary. Dr. Mullins was fortunate in securing forty acres in a beautiful suburb and work has already begun. The style of the building in course of construction is colonial, like the University of Virginia. The Trustees are hearty and unanimous in their endorsement of the building project and the denomination will give it cordial support.

## BOOKS CLOSE APRIL 30TH

Both the Foreign and Home Boards have been instructed by the Executive Committee to close their books April 30th. It is therefore important that all of the churches send their offerings in time for them to reach this office in Jackson by April 30th so that we can wire the other Boards what amounts we have for them. This is made necessary in order that the Boards may get their reports ready for the meeting of the Southern Baptist Convention. All of the churches in Mississippi can easily conform to this request after Sunday the 27th. That will give three days following Sunday for the offerings to reach us. If possible, send your contributions on Monday, April 28th, so that we may have them to enter and make the distribution by the night of the 30th of April. That does not mean the first, second, third, or fourth. The Foreign Mission Board has notes falling due in May, amounting to nearly a Million and a Half Dollars. One-third of the amount falls due the first day of May. Let's help them to meet these obligations by getting the contributions to them on time.

—R. B. Gunter,  
Corresponding Secretary.

The supplement which was to have gone with the Baptist Record last week, giving the standing of all the churches in the Campaign, was not printed in time for that issue.

It is said that the Disciples or Campbellites have a newspaper for every six members and the proportion decreases all the way down to the Episcopalians who issue one paper for every forty members.

Lieut. P. I. Lipsey, whose letters from France during the war were read with much interest by subscribers to the Baptist Record, has accepted a place in the Department of Journalism in Baylor University for next session.

And this reminds us that last week in the Capital City of our neighbor State of Louisiana, because negroes were charged with killing the sheriff, a whole negro section of the city was burnt, including a church. The mob spirit is an exhibition of savagery, whether in Mississippi, Louisiana, Illinois, or Roumania.

We are not generally interested in the sport page of the daily paper, only looking to see how the college teams come out; but we struck a live column on that page today when we read about a Scotchman who is scheduled for the Olympic race, announcing that he would drop out of the contest as Britain's representative if the race was on Sunday. He is a crack runner, and his announcement is said to have thrown a monkey wrench into the machinery. It is said that several Americans in the contest are preachers, theological students and prominent Christian workers and people are wondering what they are going to do. It ought to be easy to decide.

## SPECIAL OFFER

The Baptist Record From May 1 to  
Jan. 1 for \$1.00

We do this for three reasons:

1. To help every Mississippi Baptist to be a better Christian;
2. To put every one in touch with the Campaign as it comes to a close;
3. To give wider circulation to The Baptist Record.

The people we wish to reach will not see this. Will you announce it in public and speak to the people privately? This is an exceptional offer, and must be taken advantage of immediately. It must be a bona fide new subscription.

Conditions are said to be more favorable to the gospel in Japan since the earthquake. The still small voice comes after the earthquake and the fire.

It is said that while fourteen per cent of the population of the United States is foreign born, that twenty per cent of those in asylums, jails and poorhouses are foreign born, and 44 per cent of them are either foreign born or children of foreigners.

Dr. Franklin L. Riley in renewing his subscription writes from Lexington, Va., "I cannot get along without news from the home folks. I am glad to know that Mississippi Baptists are still active and harmonious. How could they be otherwise with the Record at their service?"

Senator Borah, Republican from Idaho, speaking before the College and University Students Conference at Washington, declared against the acceptance of political parties of large campaign contributions. He says that the acceptance of such contributions means sinister and corrupt government. This is a timely deliverance.

Roumania, the only country in the world where Baptists are persecuted by the law and its officers, has been giving the world an exhibition of racial hatred by a massacre of Jews. If this little country expects to have any fellowship with civilized nations, it will have to show some evidence of civilization and respect for the rights of other races and religions.

It is said that the First Church, Meridian, has organized a junior congregation for children from nine to twelve years of age, meeting separate from the older people each Sunday morning, under a young people's leader. We hope Dr. Christie will give the Record readers a report of the results of this effort to minister to this special class.



## THE SITUATION IN MISSISSIPPI

By George W. McDaniel

Numerically, Mississippi is a Baptist Kingdom. Our people comprise a larger proportion of the population in Mississippi than in any other state in the Union. Potentially, they are a mighty force. Once thoroughly united and fully enlisted in Kingdom enterprises, the Baptists of Mississippi will achieve marvels.

It was my fortune to be in the state from Monday, March 24th, through Friday, the 28th, beginning at Laurel and closing at Crystal Springs. There were many evidences that our Baptist people, despite discouraging economic conditions, will do better by the Campaign this year than they have since the first year.

There come to my mind several encouraging incidents. At Ellisville a brother related how he had pledged \$76.00 per year in 1919. After the first payment his home was burned and he had no insurance. He wondered what he should do about the unpaid balance on his pledge. He said, "I talked to my wife about it and she said that I was not called upon to pay it. Then I talked to the Lord, and He said that I should pay it. I obeyed the Lord, and have been able to meet my obligations, and am happy."

There were several other experiences which showed a sacrificial spirit. In Magnolia a school teacher confided to the speaker after the service that she had paid her pledge in full and \$5.00 more, and intended to give \$75.00 additional this year.

A layman in the Main Street Church, Hattiesburg, has paid his pledge in full and \$100.00 additional. Another layman, a very conscientious man, said to the church treasurer, "I will send you a check this week unless I should change my feelings." The last few words were spoken with a twinkle in his eye indicating that while he was sure to send the money he was mindful of how some others failed, when they had cooled off, to carry out the good purposes of their spiritual moments.

It was at Hazlehurst that a gray haired brother asked the visiting minister what he should do since his pledge was paid in full. He was advised to keep on paying. "Yes", he said, "but how much?" "Enough to make one-tenth of your income", was the answer. "Oh no", he remarked, "there is no one but my wife and me; I have been doing better than that and do not want to let up at this time of life." God be praised for such Christians.

In some places congregations are in need of new meeting houses or additional equipment. It was encouraging, here and there in such situations, to hear the pastor or the laymen say, we must put the Kingdom things first and ourselves afterwards. That spirit will provide the much needed funds for the denominational objects, and ultimately will bring the best results to the local church.

There comes to mind now a lovely young lady in one of the churches who heard my story about Bell—a crippled dog that would not be left at home when we were going hunting. With enthusiasm radiating from her countenance she said, "I have been careless and spending much of my time on the trifles. Hereafter I mean to be Bell." It should be heartening for the Baptists of Mississippi to know that all of the funds sent to state headquarters have been distributed according to the original agreement of the Southern Baptist Convention. Those at the central offices of Mississippi deserve to be commended for keeping the faith. Their fair and economical administration of the funds should evoke the most liberal support from the individuals and the churches of Mississippi.

The American Hebrew, a paper published by Jews for Jews, advocates the banishment of secret oaths and initiation from the B'nai B'rith, which some people have looked upon as the Jewish K. K. K. But advocating it and doing it are not identical.

## AN ACRE FOR GOD

Dear Brother Tull:

The letter of Brother E. S. Flynt concerning his effort to enlist the farmers in a plan to plant an acre for the Lord recalls a very pleasant experience. While pastor at Pickens and adjacent churches I induced some of the young people of Central Church to cultivate a few acres on the same basis. We rented a plot of land as near the center of the community as practical and arranged a schedule for cultivating it. I am not much of a farmer, but I cut the first sprouts and worked with them until the land was broken.

Although I was called to Laurel during that Spring, my successor, Brother Golden, fell into line and they carried the work to completion. The result was that they gathered enough cotton to make two light bales and they got from that enough to put between two and three hundred dollars into the Lord's treasury to be divided between Home Expenses and the 75 Million Campaign. Not only that, I understand that the church as a whole approved the plan and arrangements are being made to cultivate more land on the same basis this year.

Those who worked at it found great pleasure in the work and in the association. I shall be glad to do what I can to further the idea advanced by Brother Flynt.

Yours for service,

—Bryan Simmons.

## AND YOU?

There is a river hard by Torreon Mexico. Most of the year it is as dry as the Sahara. When the rainy season does come though, the waters from the upper-country and mountain, rush down into it, making it a roaring torrent. At this time, the swollen stream slides over its boundaries and engulfs the country near. This, much to the peril of the poor, who live close by, and to the discomfort of the entire city.

I can shut my eyes now—and see the crowd of poor people, carrying what they valued most from their wrecked homes, making their way to the mountains on the other side of the city.

Excited voices, calls, curses, occasionally laughter filled the air on one such occasion, when the squeal of a pig attracted our attention. A peon was carrying it on his shoulders, and he bent under the weight of it. Trudging by the man's side, was his child, up to the waist in the water. The little fellow was falling down, struggling up—making his way the best he could, in muddy, lapping water—while his father carried a fat pig!

Just a question—Christian parents of Mississippi—are we doing what the poor untaught Mexican did? Men—is it business; women—is it social life; the load on our shoulders that keeps us from caring for our very own?

"And, ye fathers, provoke not your children to wrath; but bring them up in the nature and admonition of the Lord."

(Edna Watkins Hewitt).

## GOOD RESULTS

Abbeville, Miss., March 28, 1924.

Baptist Sunday School Board,  
Nashville, Tenn.

Dear Sir: Some few months ago, Rev. W. I. Hargis, of Oxford, Miss., came to our town to give a series of lectures on Stewardship and Missions. Having studied the text carefully, I became more and more impressed. So shortly thereafter I saw Brother Hargis and requested that he write you for fourteen copies to be used in the Abbeville school as literary text for classic reading.

The results accomplished are remarkable. We carried them through 8, 9, 10 and part of 11th grades. The boys and girls are very enthusiastic and became remarkably interested, both informational and inspirational. To my judgment every teacher should use these texts in the English as a classic.

We express to you as a school and faculty our

heartfelt thanks for your kind and loyal service in furnishing these books.

I am preserving them for future use next year. I never saw classes become more remarkably interested in the work. I think every teacher ought to use them for the promotion of the great cause of Christ.

Thanking you again most sincerely,

—O. C. Holmes, Supt. School.

## ANNOUNCEMENTS SOUTHERN BAPTIST CONVENTION

The local committee wishes to supplement the announcement which the Executive Committee of the Southern Baptist Convention will officially make concerning the arrangements for the meeting of the Convention.

1. The office of the Secretaries of the Convention will be open in the lobby of the City Auditorium on the day preceding the opening of the Convention.

2. There will be no Headquarters hotel.

3. The principal hotels are the Ansley, Piedmont, Georgian Terrace, Biltmore, Winecoff, Aragon, Imperial, Cecil, Marion, Hampton and Kimball.

4. The rates are from \$2.00 to \$5.00 per day.

5. Reservations may be made either by writing direct to the hotels, or to Chas. W. Daniel, Chairman Entertainment Committee. Please indicate whether single or double rooms are desired and whether with or without bath.

6. Delegates wishing to secure rooms in private homes or boarding houses will please write to the Chairman of the Entertainment Committee. The rates will be from \$1.00 to \$2.00 per day.

7. The Information Bureau will be located in the lobby of the City Auditorium. Delegates who fail to make reservations before arriving in Atlanta and desire our assistance in getting located, will please call at this Bureau.

8. The Baptists of Atlanta are hoping and expecting that our people will come in great numbers to the Convention. The Entertainment Committee wants to serve the delegates and visitors in every way possible. Address all communications to the undersigned.

—Chas. W. Daniel,

Chairman Entertainment Committee,  
Atlanta, Ga.

## ENCOURAGEMENT FOR BAPTISTS

By Ben Cox

I was very much impressed recently while reading in the Christian Herald of New York (not a Baptist paper), statistics given by Mr. H. K. Carroll (not a Baptist), showing that in the United States during 1923, Baptists received into their churches 1,472 members more than the Methodist, Presbyterian, Episcopalian, and Lutheran churches combined. To be more explicit, the number of people uniting with the Baptist churches in 1923 was 192,520. The Presbyterian 61,290, the Methodist 86,683, Episcopalian 10,463, Congregational 9,787, and Lutheran 22,825, making a total of 191,048.

This I think, should be very helpful in the prosecution of the Seventy-five Million Campaign.

## BAPTISTS AND CATHOLICS

By Ben Cox

Recently in our Noon Prayer Meeting work, we have been able to win Roman Catholics to Christ. We feel that we can get them to come to the Noon Prayer Meeting more readily than to the regular church services. Prayer was asked for a Roman Catholic girl, and she was gloriously converted and joined the church right away. In the Noon Prayer Meeting another day, another Catholic girl confessed Christ and joined the church. As the first named girl went forward to shake hands with the second they found to their great joy that they knew each other, having been inmates of the same convent some time before.



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# Convention Board Department

R. B. Gunter, Corresponding Secretary

The task of raising a million dollars is none too large for Mississippi Baptists. Three small banks have on deposit more than enough money to pay this amount. The income for Mississippi Baptists for one year amounted to over \$64,900,000.00. The average per capita is \$351.00 a year. Suppose you tithe it and we would pay into the treasury of the Lord \$6,490,000.00 a year, which is nearly twice as much as our quota to the Campaign for five years. Suppose you deduct from this \$743,183.00, which is our average contributions to our local church work during the last four years and you have \$5,746,817.00 for denominational work, away from our own homes, per year. All of that complaint about being unable is as groundless as the report of the spies who said they were unable to take the Promised Land. To fail in the raising of our quota would be as unpardonable and as cowardly as it was for the children of Ephraim who were armed and carrying bows (doubly armed) to turn back in the day of battle.

### Time for Reputations

This is a year for pastors to make their reputation. Low notes sounded by pastors at this crucial hour will sound the death knell of a pastor. People like to follow a hero. When the Campaign is over, the best churches will be looking for the pastors who have had the Caleb and Joshua spirit. It is much more worthy to even fail trying to succeed in a great and worthy undertaking than it is to succeed in an unworthy one. A pastor said some days ago that if his church failed that he would assume the responsibility. I'll bet it doesn't fail.

### Silence the Complainer

To pay up will silence the man who said it couldn't be done, will silence the man who took no part in it, and will silence the criticisms against many boards and institutions which are in debt, for there will be no indebtedness the first of next year.

### Tithing Gaining

We now have over 41,000 tithing tracts going out monthly. If properly distributed, we are reaching three times that number of our members.

We earnestly request our pastors to see that all the tracts are distributed systematically and regularly so that one goes to each home every month. It will help if the pastor will call attention to them from the pulpit, having read them himself and having conformed to the teaching.

Glowing reports are reaching us from many quarters already. One pastor reports 62 new tithers this year. Following is the result of one man's tithing: When the Campaign was first mentioned, he said he would give nothing because he feared the negroes would get a part of it. He heard a speech which showed how we have been neglecting to give the gospel to them. He then promised \$250.00 to the Campaign. He began tithing. Six months ago all of the pledge had been paid; his payments to pastoral support had been doubled and \$25.00 as a special donation; his subscription to the Baptist Record was paid two years in advance and he had on hand \$55.00 of tithe for over and above donation. He is a country layman out from Magee.

There is the greatest piece of constructive kingdom work going on through our tithing teaching that we have yet witnessed. Keep the fires chunked up.

### Don't Worry About Union Meetings

If union meetings are of God, we should not

want to stop them. If they are fads, you are wasting your time to try to stop them. When people get hold of a fad, they are unreasonable. They become intoxicated on it and will not listen. They have to run their course and get over their spree. Mississippi, in parts, is as deeply intoxicated with the union meeting fad as northern Pedo-baptists and some northern Baptists were with the Inter-Church-World Movement. Those people of the north had to hit the wall and go into bankruptcy before they would listen to reason. The union meeting craze in Mississippi is the result of imbibing the Inter-Church-World spirits. After a while our Mississippi Baptists will arouse from their unnatural slumber, rub their eyes and try to find themselves, feeling about for a steady post. But you are wasting breath in talking to them now.

By the way, it is interesting to see what prominence (?) the daily papers are giving to the Baptist pastors where these union meetings are held. Yes, some people can become intoxicated on some things besides spirituous liquors. While the northern Inter-Church-World Movement devotees failed in the north, the northern evangelists with similar ideas are making hash of religion in the south. Recently an evangelist (Billy Sunday) threw it at the Baptists that Fosdick, Grant and others who are preaching for Presbyterians were Baptists. No, they are not. They are sailing under false colors. They are like the boy who sold mutton pies without any mutton in them. When a purchaser complained because there was no mutton, he replied saying that he did not say that there was any mutton in them, but that was just the name of the pie. But I would much rather for Fosdick and Grant to preach for the Presbyterians than for Presbyterians, Methodists and so-called Baptists to tell people the way of salvation and then tell one who has confessed Christ that man-made rules are just as good for a man after he has confessed as are the rules of Christ, and that hence it makes no difference which church he joins.

The writer has never been intoxicated on spirituous liquors or fads (having never imbibed either) and when Mississippi Baptists who are now reeling come back to consciousness he expects to be standing on both feet ready to extend a hand to steady them, for many of them will come back. Some will go like Fosdick and Grant, who went out from us because they were not of us, but the going of that kind will be to the Baptist denomination like the elimination of pus from the human body. We believe in the perpetuity of the church which Christ built.

In the meantime, we shall push the 75 Million Campaign with every ounce of our energy while the recovery is on the way and while confusion and doubt flee away and while darkness turns to day.

### The School Trustees Resolution

Mr. Frank H. Leavell, Executive Secretary of the Inter-Board Commission of the Southern Baptist Convention, says that the resolution passed by the Board of Trustees of the State schools prohibiting denominational instruction to students in State schools during the week days is diametrically opposed to modern emphasis and what is being done and encouraged throughout America. Dr. Denny, President of the University of Alabama, says that this resolution is absurd. Dr. Denny is doing all he can to encourage denominational emphasis on his campus at the University of Alabama. In this University, they have now on the campus a Baptist, a Methodist, and a Presbyterian Student Secretary, in addition to the Y. M. C. A. Secretary. He is also of the

opinion that the resolution is untenable. Some have suggested that it is time to change Trustees if that resolution expresses their attitude towards religious teaching. We want our people to bear in mind all the while that the State Mission Board stands ready to provide Bible and religious teachers to Baptist students as soon as the colleges will open the way.

### Two Vital Matters

First, See that considerable time is spent in prayer for victory in the Campaign. Much of the regular service hour should be given to public prayer.

Second, Churches should be careful to see that every member makes a contribution. This will call for team work and for an every member canvass. At this writing Dr. J. F. Love's letter is before me stating that notes amounting to nearly \$1,500,000.00 will fall due in May; one-third of it the first day. You see the importance of closing our books April 30th. Let your offerings reach us by the 30th.

## THE BEST WAY TO BRING THE CAMPAIGN TO OUR CHURCH MEMBERS

While shut in this week on account of my wife being sick, I am reading everything sent me by our Religious Press concerning the on going of the kingdom, and especially the great Campaign. I have been trying to settle on the best plan to get the most information before our people, in the next eight months, and I have decided in my own mind, knowing the country churches as I do, having been a country pastor 23 years, that publishing the Baptist Record all over every nook and corner of the state in every Baptist home is the best way to get the most results for the least money. I enjoy reading and giving out tracts, and I am distributing all that are sent me, but I believe if we get a special offer for the Baptist Record to all the people regardless of Clubs or every church home, we will get more people interested in the Campaign than any other way. I am paying two dollars a year for the paper and don't want it any cheaper, but we have thousands of Baptists who will not take it at that price, who would possibly pay one dollar for it, or if he would not pay but 50 cents on it for this special period, I believe it will be the most economical way of advertising this great and glorious task we have before us to complete by December 1st. We can't say that these Baptists who do not take the paper are not good Baptists, for out of the homes of some of these who live in the remotest parts of our country and never see a paper, come some of our best workers. Somehow God is partial to the country, for that is the first place he made for man to live. Some one has said that God made the country man and the country made the town, and that God made the country preacher and the country preacher made the town preacher. Therefore, we know as country preachers and as town preachers the great problems of both classes of Baptists. We should be as liberal with our people as the daily papers are with the public in publishing the proceedings of the legislature. \$10,000 of State Mission money spent in making it possible for every Baptist to read the Record for eight months will be well spent. Let them get these good articles every week and let the pastor get all the homes to pay \$2.00 or \$1.00 or whatever they will pay and send it in on subscriptions and even where people live close to each other one paper could serve two families. Let us be sure by all means to get our folks to read the Record for eight months, at any cost. It is like good roads, cheap at any cost.

—G. W. Nutt.

Lena, Miss.

Pastor and Mrs. J. A. Lee now live in a pastor's home owned by the Tutwiler Church, the purchase having just been made. The home will be remodeled.



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### THE MESSAGE FOR ALL CLASSES

There is a distinct tendency in our day to divide up people into all sorts and classes. This assorting may be political, racial, financial, cultural, religious, occupational or what not. But they are continually lining up or being lined up in one way or another.

Our churches are not exempt from this classification mania. The world's classes and departments and circles and societies and unions have come to be a part of our ordinary ecclesiastical regalia and equipment. Where this is done for efficiency it may be commended and encouraged. But it is quite possible that it is overdone.

We forget that down at the bottom of our universal human nature we are one and the same, that a man's race, or environment or employment, or politics does not necessarily fix or connote his essential moral character. And in spite of outward differences in employment or age or intellectual development, it is still true that "God made of one every nation of men to dwell on all the face of the earth", and that the essential condition and needs of the whole race of men are the same.

Jesus said "This gospel shall be preached in all the world". He commanded the disciples to preach it to every creature. He tells us there is no difference for all have sinned and do come short of the glory of God.

There is one other scripture which recognizes the essential oneness of people, whose message has somehow been generally overlooked. John in his First Epistle writes to three classes of people, to young men, to little children and to fathers. The emphasis by the reader and interpreter has generally been put upon the difference between these three classes of people in a church. But if it is read through to the end of the paragraph, exactly the opposite is true.

John is not simply enumerating the kinds of people to whom he is writing; he is giving them a specific message, and it is the same message. This would be true if the message were the whole epistle. But the special message in this case is the paragraph in chapter two, verses 12-17. He does single out the young men and describes them, giving his reason for addressing them. He also singles out the fathers, indicating why he is going to speak to them. He also calls some "little children". He does this both to get their attention and to indicate why he wants to say some special thing to them.

Then when he has done this he drives his message home. That message is, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life is not of the Father, but is of the world. And the world passeth away and the lusts thereof: but he that doeth the will of God abideth forever."

It is sometimes thought that young people are the only members of our churches who are afflicted with worldliness. They do indeed have

their share of temptation along this line. But there are others. There are none who are immune. The world makes its appeal in more than one way, yea in many ways, and the mature people in the church are lured by it as much as the young. To one person its call is the gay pleasures of sin, to another it is the insidious lure of gain. Perhaps it is nowhere outlined more clearly than in John's threefold description of it: "The lust of the flesh and the lust of the eyes and the vainglory of life". To one class its appeal is made in one form, to another in another form. But there is no class exempt. You may belong to the class of "young men", or to that of "fathers", or to that of "little children", but all alike must hear the message of caution against the love of the world.

### MECHANICS AND DYNAMICS

The effort to substitute mechanics for dynamics is as old as religion; and is as insidious today as ever. It is necessary here for this writer to make himself understood. And as the scripture is said to throw a heap of light on the commentaries, we will lighten up our remarks with a few verses of scripture. Your remember Paul speaks of certain professed Christians as "holding a form of godliness, but denying the power thereof." Here it is easy to see and distinguish between the mechanics and the dynamics.

Again you will recall that Jesus, "Being asked by the Pharisees when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation (not visibly, outwardly, mechanically, tangibly, materially) for lo the kingdom of God is within you." Again you will recall the warning of the prophet: "This is the word of the Lord unto Zerubbabel, Not by might, not by power, but by my Spirit saith the Lord of hosts." That is results do not depend upon numbers, great armies, great equipment and organization, but upon the Spirit of God.

But coming back to the New testament you will recall the incurable disposition of the disciples to put the emphasis on the outward mechanism of religion even after Jesus had spent years in trying to correct it. For just before he was taken up the disciples asked him, "Lord, dost thou at His time restore the kingdom to Israel?" And this answer is "It is not for you to know times and seasons, which the Father hath set within his own authority. But ye shall receive power when the Holy Spirit is come upon you." Here he puts aside their question as to the mechanics of religion and lays the emphasis upon the dynamics, the power, the dynamis.

There are still among us those who are more interested in the outward, visible appearance of Jesus at Mount Zion than in having him enthroned in the hearts and practices of the people of our generation.

There are others who are more interested in "The Church" than they are in the kingdom of God. There are those who are concerned about the ameliorization of the physical condition of people more than in the practice of righteousness, the possession of peace and joy in the Holy Ghost. There are some who imagine that sin may be washed away with soap, and that education is a corrective of immorality and a panacea for mortal ills. Others labor under the hallucination that sacraments are the vehicles of grace.

There are some who think that the kingdom of heaven can be brought in by getting all your forces thoroughly organized and putting your machinery into motion. We are in an era of combinations and the perfection of machinery. It is not the purpose of this message to destroy machinery, but to warn that a machine has no power in itself. Organization, without the breath of life, without the personal passion for the lost and compassion for the suffering, is a dead piece of machinery. Jesus likened the kingdom of heaven to the leaven, something that has a life germ, and works. He likened it to the seed which has the principle of life in it.

All guns that bristle on the battle field, all the

leaden and steel missiles which may be piled mountain high, will never do any execution unless the powder is put in them and behind them. Is it not best for us yet to tarry at Jerusalem till we are endued with power?

### THE PACIFIST

There has since the great world war been a natural reaction, a revulsion of sentiment against any kind of war, or war for any cause, or under any sort of provocation. This is due to two things which are commendable: The indignation against the selfish ambition of individuals or states which is promoted and gratified by war. There can be no question that in Germany there were people and a party which sought for and desired war as a means of promoting political or personal ambitions. The other commendable element in this opposition to war is the knowledge of the suffering and destruction that accompany it and follow in its train. The world has seen and is seeing such a demonstration of the horror of war as to more than justify Sherman's statement that "War is hell." All of this natural and righteous revulsion should be capitalized to prevent in every legitimate way the recurrence of war anywhere in the world.

Now having said this we are prepared to say something else and something different. And it is this, that anybody who accepts the theory that any kind of war is wrong and who teaches refusal to share its suffering and its prosecution, such a person is suffering from a dangerous delusion which instead of being moral or right is utterly immoral and pernicious. This is purposely put in strong words, and they might be stronger.

To condemn any war is to say that the spirit of our young men who answered their country's call and the call of humanity in 1917, and went to the defense of civilization and the protection of the rights of humanity, that this spirit was misguided or iniquitous. It was the same spirit that defends a helpless child against a ruffian, that protects the weak against the brutishness of a giant. The man who does not have a sense of indignation under such conditions is deficient in manhood and in morals.

To say that war is always wrong is to throw the Bible overboard as a revelation of the will of God, for it is replete with references to the execution of God's purpose by sending his people to battle. For our part we accept the Bible as the standard of right and do not seek to correct it by any maudlin meddling of modern sentimentalists. The misguided efforts of pacifists today if they should succeed, would only destroy the foundations of morality by destroying the indignation against wrong doing, emasculating justice.

Does some one say, "There is a better remedy than war for correcting wrong?" Agreed. And by all means let us use every other agency for correcting wrong. Let us avoid war if there is any honorable and righteous way to do it. There are times when it can be done, and other ways to do it. But there have been times when it couldn't be done. You can't reason with a rattlesnake, and you can't make treaties and observe proprieties with a mad dog. We are insisting on the same need for correcting wrong that God has always used. The final resort with some people is force.

Now close akin to this pacifist propaganda in national and international matters is the outcry against discussion or contention for truth among Christians. As the pacifist spirit in the world is indicative of a loss or lack of love of righteousness; so is the pacifist spirit among Christians indicative of the loss or lack of the love of truth. This is no apology for ill temper or any unchristian spirit in controversy. But it is a protest against saying, "Peace, peace" when there is no peace.

The love of disputation is no part of the Christian spirit; but a refusal to contend for the faith of the gospel is disloyalty to the gospel and disobedience to God. The man who can see no difference between what is true and what is false is not among those whom John addressed when he said, "Ye have an anointing from the Holy



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One and know all things. I have not written unto you because ye know not the truth, but because ye know it, and because no lie is of the truth." The man who believes that people holding opposite views of the Bible and the person of Christ, ought to live in the same house in undisturbed quiet, would advocate dwelling quietly in companionship with flies, fleas and mosquitoes. Truth is essentially hostile to error.

The man who deprecates contention for truth is indifferent to truth; or he has something under his hat or vest which he would prefer that others should not discover.

Mr. T. E. Spencer of Moss Point has offered to pay the salary and expenses of a worker in Jackson County for fifteen days to go among the churches and seek to help them in lining up for a glorious finish to the spring campaign. This is a fine way for a brother to multiply his usefulness, as Brother Spencer is always seeking to do; and a young man has already been secured for the work.

Water Valley Church and Pine Bluff Church in Copiah County have put the Baptist Record into their budgets. How was it done? J. G. Lott and Owen Williams are the pastors.

The 75 Million Campaign was launched in Atlanta five years ago. Are you going to the Convention in Atlanta in May to rejoice in what has been done and line up for the concluding six months program?

"Pussyfoot" Johnson says the number of institutions for treating alcoholic victims has been reduced from 200 to 16, since prohibition went into effect in America.

The call which the members of the Texas Baptist Convention Board sent out, published last week in the Baptist Standard is one to stir the soul of every Christian who reads it. It presages a mighty battle and a great victory for the kingdom of Christ.

It is said that but for immigration the loss in the membership of the Roman Catholic Church for last year would have been approximately 100,000. With immigration their gain was 60,000. Methodists gained less than 100,000. Baptists gained 192,520.

Gen. Ludendorf after his acquittal of the charge of treason at Munich bullied the judge for trying him and defied the police who sought to direct his way out of the courtroom. The outlook for settled weather is not good in the German political skies.

First Church, Birmingham, received 137 in a recent meeting in which Pastor J. R. Hobbs was assisted by Evangelist Louis Entzminger.

Editor Gwaltney of the Alabama Baptist says, "If it were not for the good deacons who oppose the plan, 99 churches out of a hundred in Alabama that have a budget would have the Alabama Baptist in it."

About two months ago Forest Baptists set apart the 5th Sunday, March 30th, as Goal Day, a day on which each member would pay his pledge in full, or pay up to April 30th, or all possible on pledge, or make a liberal free will offering.

The time spent heretofore by a group collecting from all behind with pledges was spent this time by the Finish Up Group preparing the people for this day. When the deacons took up the offering at the morning service there was a thousand dollars for the Campaign.

Mrs. F. E. Herring, Pattison, Miss., will give the receipts from ten settings of best grade Rhode Island Red eggs to the Campaign above her pledge. If you wish the eggs and to help a good cause, send her \$1.50 for fifteen eggs.

Texas Baptists seem in a fair way to have another college, the one proposed is to be in the lower Rio Grande Valley at McAllen. The people of this community have promised \$100,000 and forty acres of land on condition another \$100,000 is added from other sources.

In 1865, when the negroes of the South were given their freedom, they numbered 4,000,000. In forty-eight years they have increased to 12,000,000. It is said that they now own 650,000 homes, conduct 60,000 businesses, and operate 1,000,000 farms, and that their accumulated wealth amounts to \$1,500,000,000. They own 45,000 church buildings. They own and control schools, the property of which is worth \$30,000,000, and on these schools they expended last year \$28,000,000.—Ex.

It is quite the popular thing nowadays if you find anything in the Bible that you do not want to accept, just call it "poetry" and pass it up. They started in with calling Moses' account of creation "poetic", and now the poetic name has passed all the way through to the elemental facts of the New Testament. They now tell us that the belief in the virgin birth is a poetic conception, that the accounts of miracles are a poetic form of speech, and the resurrection of Jesus is just a poetic way of speaking of his survival. Anything else you want to get rid of just chuck it into the poetic garret where the unscientific and childlike mind loves to cavort.

Dr. M. E. Dodd has been twelve years pastor of First Church, Shreveport. The church has gone from 600 members to 3,000; from \$6,000 given in one year to \$200,000. Twelve years ago there were four Baptist churches in Shreveport with 400 in Sunday Schools; now there are eight churches and 4,000 in Sunday Schools. What hath God wrought!

Dr. P. A. Baker, National Superintendent of the Anti-Saloon League of America, died last week. He had been in this work for many years and the progress of temperance sentiment and legislation is due largely to him and his co-workers.

Dr. S. M. Provence, for fifty years a prominent Baptist preacher in the South, died April 2nd, at the home of his daughter in Richmond, Va. His son, H. M. Provence, was once pastor at Clinton.

W. F. Yarborough, Jr., has been honored by the faculty of the Southwestern Seminary by being selected for a part in the Commencement program, representing the Department of Religious Education. The other departments to be represented are the School of Missionary Training and the School of Theology, making three in all.

Brother A. J. Linton of Weathersby offers to give 75 per cent of all he receives in revival meetings to the 75 Million Campaign. He offers to give two months from May 15 to July 15, in any churches wishing his services. He has done good evangelistic work in his own church.

The New Southern Baptist Hand Book gotten out by Dr. E. P. Alldredge of the Sunday School Board, is so full of useful information that no Baptist can afford to be without it. Here is just a sample from one page:

States, etc.	Bodies of Baptists.	No. of Baptists.	Proportion of Baptists to Population.
Mississippi	7	679,247	1 to 2.6 persons
Georgia	6	977,071	1 to 2.9 persons
South Carolina	4	409,812	1 to 3.8 persons
Alabama	9	552,717	1 to 4.2 persons
Virginia	7	503,712	1 to 4.3 persons
North Carolina	7	575,011	1 to 4.4 persons
Tennessee	11	453,881	1 to 5.1 persons
Florida	7	169,845	1 to 5.7 persons
Kentucky	11	405,758	1 to 5.9 persons
Arkansas	10	258,976	1 to 6.7 persons
Texas	9	640,978	1 to 7.2 persons
Louisiana	5	225,501	1 to 7.9 persons
District of Columbia	3	48,701	1 to 9 persons
Missouri	8	270,896	1 to 12.5 persons
Oklahoma	7	160,243	1 to 12.7 persons
Illinois (S 1-4)	9	70,374	1 to 23 persons
Maryland	5	41,025	1 to 35.3 persons
New Mexico	2	9,786	1 to 36.8 persons

## What Victory Will Mean in Home Missions

Here are some of the things which completion of the 75 Million Campaign at this time will mean for home and state missions:

1. Retire the crushing debt that has hampered the work of home missions for the past three years.
2. Increase the mission operations of the Home Board from 75 to 100 per cent over its present program.
3. Provide urgently needed buildings in mission schools at El Paso, Havana and other strategic points.
4. Add \$150,000 in needed equipment of mountain mission schools.
5. Erect 50 needed chapels, costing from \$1,000 to \$5,000 each, among foreigners and Indians of South, and in Cuba.
6. Increase evangelistic staff in winning the lost of the Southland and enlistment force for development of backward churches.
7. Provide additional missionaries, missionary pastors and other special workers for proclaiming the gospel in the neediest communities and more fully enlisting in service all the Baptist forces in all our states.

"DUTY DONE MEANS VICTORY WON"

## Baptist 75 Million Campaign

Pastor Lee B. Spencer has been conducting his own meeting in Oakland. We haven't yet the results.

We are in receipt of the Prospectus and Review of "The Sunday School Clinics", conducted by the Sunday School Board through Mr. Arthur Flake, head of the department of administration. It gives the results of the work done at Owensboro, Ky., last year and places for other clinics to be held this year. One is a Southwide Clinic to be held at Knoxville, Tenn. Two others are more local in their purpose, one in Louisville, Ky., and the other in Fort Worth, Texas. These have a two fold purpose, the training of workers and the building up of the local schools. These meetings are attended by Sunday School workers in the churches and by those who plan to make work of this kind their life business. Mr. A. Flake, of the Sunday School Board in Nashville will be glad to give further information.



## NEEDED: A CONFESSION OF FAITH

A confession of faith is essential if a body of Christians are to be able to determine the doctrinal character of its work. There are those who take fright at the very mention of a convention putting forth articles of faith. They tell us that it is "an effort to put forth an authority in addition to the Word, to put a man-made creed on the consciences of free Christians, and that it results in divisive issues rather than in fellowship." Such are the things they tell us, all of which may or may not be correct. But there is one thing certain and it ought to be seen by all: A body of Christians without a confession of faith is without a determining standard for the knowledge of the doctrinal character of its own mission work. The Northern Baptist Convention is in this situation at the present time.

There has broken out quite a controversy as to the teaching of some of the missionaries under the service of the Foreign Mission Society. It is claimed by some and denied by others that "Modernism" is being taught by them. It was thought that this question of fact could be settled by an examination of the letters of these missionaries now on file in the office of the Foreign Mission Society. And the examination was made: but with what result? A committee of the Society read these letters and found no indications of heresy. Certain Fundamentalists read the same letters and found in them unmistakable evidence of the evil teaching charged. Both committees were made up of laymen and preachers, men of ability and unimpeachable character. But what one set certainly found the other was just as certain did not exist. And so this examination of the correspondence has made worse a controversy that was already sadly acrimonious.

The Watchman-Examiner deprecates the resort to the correspondence and says that the outcome was what it expected. It advises that the Northern Convention appoint a committee to visit China and talk to the missionaries themselves and get from them what they believe and teach. It is thought that in this way they can, certainly get at the facts in the case. This seems to be reasonable. But "honest men and true" saw the same correspondence and came away with contradictory reports as to what it contained. It seems to us that they might have as divergent reports after they have seen and talked to the missionaries who wrote the letters examined. What the Northern Baptist Convention should do is no business of ours. We simply refer to the matter because something is being illustrated that bears on another question.

Before the work of examination, either of a correspondence or of the men who wrote it, there is another question to be answered. It is "What is Modernism?" The answer to that question by the body who wants to know what its missionaries are teaching constitutes the standard that the examining committees take with them. With that standard in hand honest men and impartial can return with the same answer. But if one set takes one standard and another takes a differing standard they never will get the same answers it does not make any difference who or what they examine. Take one item, the resurrection of Christ. If one committee believes that it is not "modernism" for a missionary to say "I believe in the risen life of Christ" and another committee believes that such is a sure sign of "modernism", how can these committees ever agree in their report about an answer given in those words? But if both committees are told that anything short of "I believe that Christ in his crucified body arose from the dead", is modernism they could absolutely agree on the missionaries who could not make that confession. In trying to get at the facts of missionary teaching it is essential that there be a standard and that there be one and the same standard.

But a standard is nothing but a confession of faith. It may be a confession as to one particular doctrine, or to a limited number, such as are in controversy at any particular time or to the

whole body of Christian doctrine. A body of Christians that carries on a missionary work must have a standard if it aims to maintain a definite faith in its work.—Baptist courier.

## VICTORY IMPERILED

By L. R. Scarborough

I desire to press upon the consciences of the readers of the Baptist papers throughout the South some matters which are superlatively important at this time. We are in the task of titans. All that is glorious and heroic and sacrificial in us is challenged. The voice of the blood of Christ which speaks better things than the blood of Abel is calling to Southern Baptists to throw themselves to the limit of blood if need be into the breach to save their causes now. I see a number of things ahead, some of them pressing on us now, which imperil the victory we ought to win. They are as follows:

1. **Prayerlessness.** The prayerless preacher, the prayerless church now will fail and fall short of their best. May the voice of Gethsemane and the bloody sweat of Christ's prayer-hour call Southern Baptists to pray through to victory.

2. **The peril of enormity.** Some are saying the task is too big. Southern Baptists are able to bring us up to the 75 million mark. Suppose Moses had said at the Red Sea, "We cannot"; or Joshua at the Jordan, "We cannot"; or Daniel at the lions' den, "We cannot"; or Christ at Calvary, "I cannot", where would the world have been? The "can'ters" won't do anything. It is the "caners" that will win. May God deliver us from our fear of the enormity of the task. There are no Red Seas, nor swollen Jordans, nor deserts, nor Jericho's frowning walls to those who speak authoritatively God's name and trust Him for His victories.

3. **The peril of complacency.** The satisfied feeling, the easy-going, soft pedal, pussy-foot, indifferent spirit will never win. And we are endangered by it in some quarters. It is the hour for arousing, for enthusiasm, for the spirit of victory. Every Baptist nerve throughout the South should be tense now and every heart a flaming altar of prayer and power and passion. Loving earnestness, intensity of soul, arousalment of spirit, enthusiasm of faith, a deep revival of spiritual power in the heart only will bring us through.

4. **The peril of postponement.** Many Baptists are putting off their collections until the last Sunday in April. Do not do it. It may rain that day. Go after money now, and keep the trail hot to the pockets of your people until they do their best. Plan for an early cash round-up in your church. Far better it is for you to organize your church to give every week. There is great danger in postponing. It should be remembered everywhere that the greatest offering for Missions should be made this spring within the possible bounds of our ability. Let's do not let our great Boards make a record of a debt at the May Convention. It will not do to put on the soft pedal in rounding up the churches now, hoping and planning to put the heavy emphasis on this fall. Do your best now and then do your best this fall. Oh, what a glorious thing it will be for us to pay the 2½ million dollars indebtedness on the Home and Foreign Boards and give them a great cash balance. We are able to give these two Boards six million dollars between this and May 1st and we ought to do it.

5. **The peril of preferred items.** There is another great danger facing us now and that is that new church building plans and new parsonages or new Sunday School buildings or some other local project will push aside and get in the way of finishing the 75 Million Campaign with honor. No church has any right to take the money from the pockets of the people for other things which belongs to the 75 Million Campaign. Pay your pledges, keep your honor to the denomination, preserve your conscience, and then if you want to do other things that is all right. The great preferred item now with Southern Baptists

is the 75 Million Campaign and nothing should be allowed to get in its way.

6. There is another imperilment to victory, and that is the increased local budgets of churches. Many of our local churches have so grown and their work enlarged that they are having to put on paid helpers, pastors' assistants, stenographers, Sunday School superintendents, paid choir and song leaders and other helpers. A church that does this at the expense of the 75 Million Campaign dishonors itself and imperils the cause Southwide and worldwide. If you are able to pay more for yourselves, you ought to be able to pay more for the cause of Christ; and you should not let your increased budget cause you to fail to meet your honest obligations to Christ and His Southwide and worldwide causes. I press this on the conscience of the leaders of our big churches.

7. Our greatest peril is the passionless peril, the lack of the Calvary spirit. This victory has got to be won by red-blooded men whose veins are filled with the blood of victory. If Christ had not died for us we all would go to hell. The spirit of Calvary is the winning spirit. The complacent preacher who is unwilling to pay the price of victory now will fail. I call for the blood of the Southern ministry, of Southern laymen, of Southern women, to be consecrated to victory. I challenge you to give your best, to do your best. All you hold dear is wrapped up in the bundle of the 75 Million Campaign. We are now making the charges of the final year. Victory is in sight, if every Baptist will be brave and courageous and consecrated and self-denying. Heaven's record of the last triumph of the Gospel is this—"They overcame satan by the blood of the Lamb, for they loved not their lives unto death." Oh, that God's preachers, His laymen and His women, from Maryland to Mexico, from Florida to Missouri, will for one time cast themselves into the breach and go Gethsemane and Calvary to win or die. Just set your soul to it, Southern Baptists, and you can win. Give your blood. Christ gave His. And if we will put ours in the same direction, we will lift the blood-stained banners of Jesus Christ above the ramparts of sin and complete with honor the 75 Million task. Pray it through. Trust it through. Throw your blood into it, yourselves into it, and God will give us victory.

## THE TASK NOW FOR BAPTIST LEADERS

By L. R. Scarborough

Every pastor, missionary, woman and layman leader among Southern Baptists now faces one titan's, supreme, heroic task. This is to create in himself or herself and through that to others the conquering will to win a worthy victory. Our people are able to reach the 75 million goal! They can do it out of the million pledgers, the 2 million members who did not pledge, their one million new members received in two years, their offerings above pledges and their sacrificial gifts. They can win and they will if they are led to do it. It's a task of right leadership. If our leaders falter, hesitate, compromise, play things down, throw off, side-track for something else, put on the soft pedal, pussy-foot, and fail to present and practice the Calvary spirit, the plain heroic, self-denying example before the people, we will fail. I would call our leaders to their best and beyond. Oh! my fellow-workers in the task, for Christ's causes let's go in now to win. 75 million for the Master will be climactic achievement for His cross. Recreate, create in yourself and in your people the spirit that will not let us fail. That is the one supreme, superlatively important matter facing Southern Baptists at this time. We are able to win; will we? We won't unless we will it. We will if we will it. It's the task of leaders to inspire that will. Let's be not recreant in this holy trusteeship of leadership now.

Three new deacons were recently ordained at Ellisville: Prof. M. P. Bush, Dr. N. B. Smith, and Prof. J. B. Young.



## CAMPAIGNING TO WIN

L. R. Scarborough

In March I have toured in Tennessee, Texas, Oklahoma, Mississippi, North Carolina, South Carolina, Louisiana, and Arkansas—nine states. Everywhere my heart meets encouragements. God's Baptists down South are coming back into a mighty militancy and rapidly they are forming and framing the conquering will to win. They know they can win. They have the leadership, the numbers, the organization, the money. They need to complete the will to win. Everywhere crop conditions are fine. Every acre of Baptist land is wet to the bottom. The banks have lots of easy money. Everybody is busy. Every letter I have received out of thousands is optimistic, hopeful, coöperant except one and that author of that one was born in the objective case and the kickitive mode. His chief joy seems to lie in the direction of objecting and, thank God, he is free to do it. I am glad he is in a small and decreasing crowd now in the South.

Oh! what a glorious Baptist mind there is now nearly every where! We are getting in a fine state to put up a great united forward frontal attack on our titanic task. From Maryland to New Mexico, from Florida to Missouri, the sacrificial tide is rising. Its billows ought to sweep us on to Atlanta with a great victory and from Atlanta on to December when we can say with Paul, "We are more than conquerors through Him that loved us." The pastors. I bless God for them. No such heroic preachers fight in God's army anywhere else on the whole battle front of the Cross as Southern Baptist preachers! The laymen, everywhere they are "coming alive" to this herculean task. A Baptist conductor on a Texas train said to me, "I have just paid my \$1,000 pledge but will pay a \$1000 more before I will see us fail." An unsaved man whose family are faithful Baptists said to me, "This church will not fail to pay every cent of its pledges". He is able to pay the balance himself and will before the church of his wife and children shall fail. My! My! if the unsaved are willing to back our churches to victory what ought the saved to do?

Our chances to win are increasing daily. Let all our people get in on the following program:

1. Praying it through.
2. Pushing it on. "Keep on keeping on."
3. Planning nothing short of complete victory.
4. Go yourself and carry every Baptist, you can to Atlanta in May.
5. Collect and send in on time every dollar due on pledges, every other possible dollar. We need millions for the Master's Mission Causes by April 30.
6. Help to get ready to close this Campaign so as to aid in starting the next with a larger program than before and so plan it to help worthily finish this one.
7. Give; give till it hurts; then give till it quits hurting; get others to give sacrificially.
8. Lift the tide, lift the load, lift all you can. Don't ride, lift. Be a winner.

We can win, we ought to win—Let's win.

## PAUL AS A LEADER Preachers Should Lead

By L. R. Scarborough

In recent times some very bright men have been courageous or unwise enough to say that Paul was a great mistake. I cannot speak of these critics in terms of as high praise as they speak of Paul—I think they are small mistakes.

The outstanding figure in the Christian world from Christ this way is the Apostle Paul. He has done more for the enlightenment of the world than any dozen universities that ever existed, and if his teachings had been followed the world would have been spared the blight of Romanism, with all of its attendant evils.

The necessity for leaders has always been imminent among men. No people are likely to advance much further than their leadership. A weak, vacillating leadership diffuses itself downward

throughout all the ranks of the people. A courageous leadership knits up the strength of a people, and if wisely directed insures progress.

Every pastor in his place is a leader. Whenever any one accepts the care of a church he accepts the responsibility of leadership in that church and he disqualifies himself to be a pastor if he does not assume the function of a leader. The future progress of the cause we love depends on wise leadership. Paul had in himself the elements of matchless leadership. Some of them are as follows:

1. He had a living experience of Christ wrought in his heart. He was transformed by the presence and power of Christ on the Damascus road. It is an evil thing for any preacher to live in the atmosphere of doubt as to his own personal relations with Christ. Many a man with poor equipment has led gloriously because of the consciousness of the power of Jesus in his heart. I have come to believe that no preacher can be much stronger than his personal religious experience.

2. Paul had a definite call to service. He had no doubt about his duty. His belief rooted itself far back in the Divine purpose. He worked from an inner Divine compulsion to do the work to which he was called.

3. Paul had deep convictions as to the truth he was to preach. Turn where you will in the Bible, and you will see that definiteness and fixedness of conviction are tremendous elements of power. The fundamentals of the Gospel had rooted themselves in the sub-soil of Paul's soul and he preached them with convincing power.

4. Paul had a dauntless courage. The strength of predestination was in his soul. He turned back at nothing. You can see a strong contrast between a man who, once for all, has settled things and knows what he is about and the man who is not quite certain. Look at Peter and Paul at Antioch. Peter got into a bad atmosphere and vacillated. He carried Barnabas with him, and things were on the downhill slide at Antioch when Paul came on the scene. Paul was as tactful as he was courageous. To cure the situation he got Peter before the whole church and vertebrated him after a courageous and manly fashion and then he had straightened the church up.

5. One of Paul's strongest points in his leadership was that he had no entanglements. He knew no man after the flesh. He had just one interest and one care and that was to make Jesus known to the lost. There is a scene in his life that might challenge the brush of the greatest artist. Think of Paul at his first appearing before Nero. Death was imminent. There was a reign of terror under the brutal ruler. Paul stood for his Master with undaunted courage. He said, "At my first appearing, no man stood with me." In all the tides of time, there is not a more splendid exhibition of lofty courage than Paul here exhibited. Afterwards he said, "Nevertheless, I was not alone; the Lord stood with me," and so it should put courage in all our hearts knowing that we have the Divine Presence.

No coward has any right to be a preacher. If a preacher is afraid of any one in his church, afraid to speak his mind or to do right, that man ought to pray himself out of that timid atmosphere, or ought to resign and go where he is not afraid. People will not follow a coward except in retreat. Nobody has any respect for a coward in the pulpit or out of it.

But Paul had great tenderness and thoughtfulness and loving care mixed with his courage. There was nothing of the bully in Paul. He was a plain, straight-going man. If a coward is out of his place in the pulpit, then a bully is quite as much if not more so.

6. Paul was profoundly doctrinal in his thinking and preaching; but there was always the pathos and passion and love that glorified his doctrine. Doctrine is the strength of Christianity. No man will ever be a great leader of men who does not have something definite to put before them.

7. Paul was a great worker. There was not a lazy bone in his body. No man under the sun has as little time to dawdle and stand on the street corners and idle away his time as the preacher.

His job is the greatest on earth and the most urgent. There is not a spot on earth where people live that a preacher may not find more than he can do and of the highest value. My soul has no delight in the easy-going ministry that curses some of our churches. Our times in a pre-eminent way call for active ministers, men who work at their calling to the limit of their strength and who awaken intense activity in the churches. Some preachers have a foolish notion that they have to live. Paul did not think he had to live. As a matter of fact he reached the time when he did not live. The Bible says he that will lose his life shall find it. The self-seeking preacher will always have a big job looking for a place and for somebody to hold him get a place to suit him.

8. Paul was an optimist—not a silly, maudling, blind optimist, but a wide-awake, for-seeing, clear-visioned optimist. He believed in his message, in its power to revolutionize men. His message was Jesus and Him crucified. No preacher ever gets down in the mouth until he first gets down in his heart. Some are trying all sorts of devices to get the people to church. They get fiddles and more fiddles, big organs and bigger organs, paid singers, all the et ceteras of fleshly pleasing. The next step is a cage of performing monkeys in church to get people to come and see. Who would think of Paul doing such a thing? He believed anything could be done which God had ordered done. He would have acted like Moses did at the Red Sea—crossed it; or Joshua at the Jordan—crossed it. Any big job for Christ was a challenge to Paul. He was a fine model for modern Baptist preachers.

My last word about Paul and my advice to preachers is Paul kept his eye steadily fixed on Jesus. It was Jesus all the time. He had one message and one cry and one hope and that was Jesus. If Jesus were preached men would believe; they would absorb everything good in the Gospel and everything bad around them would go out; and he did this with a compassionate heart for a lost world. He said he was willing to give up his hope of eternal joy if by doing so he could save his people. Oh, that this fine characteristic in Paul should today characterize my comrades, my brothers in the ministry of the Gospel everywhere!

The Woolworth Building in New York City, the tallest in the world, sold recently for \$11,000,000.

Pastor N. A. Edmonds follows the Lord's leading to Lexington, giving up Eupora and Pheba with mutual regret, having accomplished a fine work.

Brother Byrd writes a kind and thoughtful letter of thanks for the report in the Record of the recent S. S. and B. Y. P. U. Convention. He says, "I have never read a report of any Convention with more interest."

The Presbyterian of the South gives the number of Baptists and Presbyterians in Georgia, showing that Baptists have more than thirteen times as many members as Presbyterians, but that Presbyterians give \$27.02 per member for all purposes while Baptists gave only \$7.43. Will somebody explain the reason?

Brother S. R. Whitten, who has been rendering good service to the Campaign in Hinds County and other nearby churches, has been promoted by the insurance company for which he works, becoming general agent for Georgia, South Carolina, Alabama and Florida. We are sorry to lose him from our work in Mississippi.

Pastor W. A. Sullivan reports from Drew: "We had a real revival. To God be the glory. Twenty-six were added to the membership of the church. The spiritual life of the church was refreshed, and the members of the church strengthened in the great doctrines of our faith. Dr. J. W. Porter, Louisville, Kentucky, did the preaching, beginning March 18, and continuing through March 28th."



# Mississippi Woman's Missionary Union

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This issue of the RECORD will come out while the sisters are assembled in annual meeting in Winona. We are looking forward to a great convention.

**ROYAL SERVICE SUBSCRIPTIONS.** Just one month before the books close for the fiscal year, and we still need several hundred subscriptions to ROYAL SERVICE. Beloved, let us not fail to send in our renewals, and add to this at least one new subscription from our society. By so doing Mississippi will meet her quota; we have never failed to do this. Let us not fail now.

**REMEMBER:** Books will close in this office on Wednesday, April 30th. Not one cent received after that date will be counted. Both Home and Foreign Boards will close that day also. Let us every one see to it that the society has paid in every cent possible; and then see to it that the treasurer of the church gets the funds to Dr. Gunter before the 30th.

A letter will be sent each society next week along with the report cards. Do not fail to fill in the card and send back; one to this office and one to your associational superintendent. Our societies are beginning to be more prompt about reporting, and it is such a joy to note this improvement. Last quarter we succeeded in securing from each Superintendent. Was not that fine?

Beloved, Baptists do not celebrate Easter. Hence Baptists do not have access to Easter programs. A word to the wise is sufficient.

Yiu Hing Yien Kiang

January 28-February 4.

Clear and calm was the noonday of January 28 when we sailed from Shanghai on the President Jackson of the Admiral Oriental Line. Miss Kelly and about nine other missionaries and some of the native Christians came down to see us safely aboard and to enjoy with us the boat's music and other attractions incident to leaving a big port. As I mentioned in previous notes, my cabin-mate was Miss Alda Grayson, the trained nurse at our hospital in Laichow, north China. She was en route to Canton to attend the biennial of the China Nurses' Association; as were also over sixty other foreign nurses and thirty-five Chinese nurses. Their picture was taken up on the hurricane deck so that many people may see it in the movies. Perhaps our vessel was often quite far from any land but I was never conscious of it, the rugged coast and the solitary island-mountains being very impressive. Ever following our ship were the graceful, white-breasted sea-gulls.

Clear and calm also was the noon of Wednesday the 30th when the good boat docked at Hong Kong, Great Britain's prized possession south of the Tropic of Cancer in China. Hong Kong is really a group of islands, Kow Loon being the city on the mainland. In fact Hong Kong is not a city but a concession, the real name of the city being Victoria. Four of our missionaries met us: Mr. and Mrs. M. T. Rankin of Canton, Mrs. E. T. Snuggs of Pakhoi, and Miss Lora Clement of Kow Loon. We went on a big ferry boat from

Kow Loon over to Hong Kong and were soon in the whirl of its busy streets. One of the greatest surprises to me was to see the electric street cars with the "up-stairs" seats just like the motor busses in our large American cities. Beautiful and commodious is the Hong Kong Hotel; in fact, all I saw of the city convinced me that Great Britain is guarding well her interests there and that every effort is made to cater to the comfort of the tourists. Later on I will have a day or two in the city, en route to and from Manila, and will write more about it then.

At 7 o'clock that Wednesday night Miss Clement and I left on a good sized steamboat for Kong Moon, about 80 miles west of Hong Kong. Ordinarily the trip is made in eight hours but a very heavy fog lengthened the time of our trip to eighteen hours. Six sikh soldiers, armed to their glistening teeth, guarded by day and night the approach to the ship's wheel, the chief officer pacing his restless watch, also, for the pirates are far from being passive on that route. Our deck was wired in, the sikh soldiers having the keys to the iron grill doors which admitted us to the deck where the ship's officers and we had our cabins. All this was far from conducive to quiet sleep but really every one said that the bandits knew the wheel was guarded and that they were not apt to attack such a good sized boat unless they knew there were many rich tourists aboard. Grateful shall I always be that two missionaries and I were the only so-called first class passengers!

About 3 o'clock on Thursday afternoon we reached Kong Moon, a city of about 100,000 on the West River, being met by Miss Elizabeth Rea, Miss Leonora Scarlett and Miss Sara Funderburk, our missionaries with Miss Clement at Kong Moon. The pier was simply teeming with coolies with their long bamboo poles, the missionaries telling me that these human machines had been waiting there all day to carry the much luggage of the many Chinese passengers, most of whom transferred to train at Kong Moon. Before the boat really docked, the men, women and children coolies jumped aboard and with a heavy bundle at each end of their shoulder poles were ready to step ashore with the relieved passengers.

Our Baptist compound consists of two missionary homes on the crest of a very high hill, the sides of which are thick with Chinese graves. In between the two homes there is space enough for the stretching of the "Gospel Tent" so it also greeted us in anticipation of our W. M. U. meeting on Saturday. All Thursday night and most of Friday the wind blew very furiously and the man was very constantly strengthening the stakes but by Saturday there was a decided calm. Accordingly, the meeting was well attended, even if many of the women did have to come in boats on water that was none too smooth and even if most of them did have very tiny feet. While in Shanghai I saw very few bound feet but in and near Kong Moon the unbound foot is the exception among the older women. It certainly was pathetic to see these women climbing the hill to our meeting but I did not see a frown on their faces. It was indeed a joy to hear them repeat in unison our year's watchword, 11 Cor. 5:5.

The only other missionaries in that section are

the Canadian Presbyterians, who have a hospital for men and women, a nurses' training school, a boys' school and a girls' school. So crowded is their hospital that they have a matshed for quite a few beds. I had the pleasure of meeting at a tea most of their women missionaries and the wives of several men who are in the employ of the Standard Oil Company and of the International Customs. There are forty foreigners in all in Kong Moon.

The Presbyterians and our missionaries are also greatly interested in San Wooli, which is about 8 miles from Kong Moon, it being the second largest city in south China. No foreigner lives there but we have a very well equipped combination school and church building. Miss Funderburk and I made every effort to go there but the train we planned to take was jammed to the lowest steps with Chinese en route home for the China New Year festivities.

Saturday night I went back to Hong Kong, my Sunday morning boat being met by Mr. and Mrs. Snuggs who saw me safely on a much larger boat en route to Macao. Always were we in sight of rugged coast or of islands formed by single mountains. Many sail and other fishing boats plied nearer the coast than did our vessel, the rowers on many of these boats being women. Like the boat to Kong Moon this one to Macao was well guarded by sikh; though the deck was not wired in save at the approach to the wheel. There was a large number of foreigners aboard, many of them gambling and drinking the entire Sunday morning. One decidedly lonely passenger was a negro, who was evidently in the care of a white man. Later on, I was told that there are quite a few negroes from west Africa living in Macao but the negro on the boat looked like one from America.

Mrs. J. L. Galloway met the boat, taking me at once to our church. As we were crossing the last street we were stopped by a very long funeral procession. It was easy to see that it was a heathen one for there were many hired mourners, much noise, huge trays of cooked food such as a whole pig, several wailing widows, being borne in sedan chairs. When we entered the church the doxology was being sung but fortunately it was communion Sunday so there was an opportunity for worship. The communion was passed to the women by Mrs. Lau whose husband is ambassador from China to the Court of Saint James. Another distinguished member of our Macao church is Mrs. Sun Yat Sen, a gentle motherly lady whose Christian faith is commended by all. Dr. Sun has his home in Canton but he provides for her support. Thus relieved of earning her living, she freely gives of her time in witnessing for Christ.

After lunch I went with the Galloways to the community church to a 3 o'clock service led by an Episcopal clergyman who teaches in Hong Kong, he being also a guest in the Galloway home. To the service there went with us two Russians and two Danes. At the close of the service the clergyman sprinkled the infant of an English lady, one of the most interested witnesses being a French governess.

(Continued next week)



# B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

## Durant B. Y. P. U.

The Senior B. Y. P. U. met Sunday, March 16th, and elected new officers as follows:

President—Mr. Paul Cooper.

Vice-President—Frank Culley.

Recording Secretary—Mrs. Minyard.

Treasurer—Mrs. S. C. Culley.

Corresponding Secretary—Gladys Rhyne.

Chorister—Mr. Beachman.

Pianist—Kathleen Stubblefield.

Bible Readers Leader—Mrs. Montie Dicken.

We arranged the Union into four groups with the following captains: Edith Ham, Group I; Irene Streetman, Group II; Mr. S. C. Ray, Group III, and Mr. Murry Stevens, Group IV. For the last quarters we had only two groups. We put a contest on between the two by having the group answering the most questions from the Quiz; a quarter to be entertained by the losing group. The members of Group II are busy planning for the entertainment Friday night when they will be hostess.

It was our privilege and pleasure to have with us near the close of last quarter, Mr. Wilds, who taught the Manual with a goodly number taking the test.

We are working for the "Free" Library, and we feel sure we will succeed with the band of enthusiastic workers we have.

We are going to have the play, "What God Would Have Happen", this month in our church and then take it to two other churches soon.

Our membership continues to grow; we have forty-one on roll, yet we hope to keep growing not only in members, but in the spirit and joy of our work.

—Gladys Rhyne,  
Corre. Sec'y.

## SCOTT COUNTY BAPTIST ASSOCIATION RALLY

About fifty delegates, representing more than half of the churches in this Association, met with Forest Baptists at Forest, Miss., March 30th. Rev. J. E. Gore spoke on "Meaning of Victory", followed by Rev. R. L. Wallace with a great message on "Thy Kingdom Come".

Dinner was served by the Forest people in great abundance. After the feast the people reassembled for afternoon program. Devotions by Rev. D. W. Moulder of Lorena, Rev. Davis of Clarke Memorial College spoke on "Wise Use of Literature". Brother Lee Horseley spoke on "My Part in the Campaign".

Unusual enthusiasm pervaded the whole meeting. Delegates returned with a new determination to honor God in this great 75 Million Campaign.

## WINONA BAPTIST CHURCH CALENDAR

Bible School, 9:30; C. D. Rowe, Superintendent. 19 teachers, 190 pupils, 26 visitors, 87 Bibles, 225 present, 10 star classes. Collection, \$82.91.

The Missionary program was rendered by the children of the Intermediate and Junior Unions, with Miss Velma Robinson and Miss Clara Doty as leaders. The keynote of the program was, "Give God Your Best". "The earth is the Lord's and the fullness thereof".

"Render an account of thy stewardship". "The tithe is the Lord's. Will a man rob God?" "If the first fruit is holy, so is the lump".

Am I willing to have my devotion to Christ measured by my gifts?

Morning service 11:00 A. M., Rev. E. V. Boston, Pastor. Subject, "The Crucifixion".

Songs—"In the Cross of Christ I Glory", "Must Jesus Bear the Cross Alone?" "The Old Rugged Cross".

No evening service.

The Senior B. Y. P. U. did not have their regular service but went out to Scotland Church, three miles from town and rendered a special program at 6:30.

The Intermediate and Junior Unions had services as usual.

The Baptist Woman's State Convention, opening on April 8th to 10th, will be held in Winona. The entire membership extends a most cordial greeting to the Convention and have opened wide their hearts and homes to the expected messengers.

—Mrs. Ida B. Trotter,  
Church Reporter.

## CLARK COLLEGE NEWS

In spite of the fact that we recently lost our Administration Building by fire, our work is progressing nicely and we have more faith in the future of Clarke College than we have ever had. The Board of Trustees and the Baptist Education Commission have said that we must have a new modern building adequately equipped to meet our needs. We are pressing forward to make Clarke College the best Junior College in the South.

At our annual inter society debate held last week, the following men were selected as our varsity debating team: W. L. Meadows of Mize, W. B. Evans of Carthage, Willard Brock of Newton, Otho Smith of Chunky.

The faculty and a large percent of our students attended the Sunday School and B. Y. P. U. Convention in Jackson. We were made happy when Mr. Wilds announced that Clarke College had made the highest B. Y. P. U. record of any Baptist College in the state and that we were entitled to the College B. Y. P. U. Banner. We have enrolled all of our students in B. Y. P. U. work and they have made a remark-

## The SUNDAY SCHOOL BOARD'S



## WEEKLY MESSAGE

JUST OFF THE PRESS—

# Cruden's Concordance

Our New Edition

DURABLY BOUND KERATOL \$1.50

The first English Concordance of the Bible was prepared in 1550 by John Marbeck of Windsor College, who entitled it, "A Concordance, that is to saie, a work wherein by the ordre of the letters A B C, ye maie reddly find any worde conteigned in the whole Bible, so often as it is there expressed or mencioned."

The value of a good Concordance, in connection with Bible study, is inestimable. After careful survey of the field, we have secured an edition which we are proud to announce over our own name. It is based upon the condensed English edition of Rev. Dr. John Eadie, D.D., LL.D., Professor of Biblical Literature, Glasgow, Scotland. The references have been verified and increased in number, and the proper names correctly inserted. This Concordance is without doubt more suitable for family and school use than any similar work.

## BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS

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able record. We are doing all that we can to give our students such Christian training that they will be able to become leaders in their homes and churches when their college days have ended.

We have definitely decided to have a summer school this summer. Work will begin May 28th and continue for five weeks. The school will be taught by the regular college faculty. We shall offer both high school and college work. A number of students are coming who lack one unit of finishing high school. Others are coming to take regular college work. Our school is especially advantageous to teachers throughout the state, for by coming here and completing either one high school or college subject, Superintendent Bond will renew licenses. Teachers can get their license extended and at the same time get college credit for their work. We invite correspondence with those who are interested.

From all indications our dormitories are going to be taxed to their fullest capacity next session. A number of reservations have already been filed, and others are coming in. While at the Convention, four students assured us of their intention to be with us.

In the recent fire we lost twelve hundred volumes of our best books. We are feeling this loss very keenly and to overcome it we are ap-

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pealing to our friends to send us books. If fifty B. Y. P. U.'s would send us fifty books each, we would have a splendid library and the B. Y. P. U.'s would be doing a real service. Which B. Y. P. U. will respond first?

We have some attractive medals to award during commencement. Dr. W. Y. Quisenberry is offering a fifty dollar gold medal to the best essay on a Bible subject; The Interstate Bank of New Orleans is offering a medal both for our high school and college students for the best essay on a subject selected by them. Mr. Lackey of Forest is offering a medal to the student making the greatest improvement during the session. The Weller Jewelry Company of Greenwood is giving a medal for the best essay writers by a member of the high school graduating class. A scholarship to Baylor College is offered to the young lady making the highest average. While at the Convention, Rev. L. B. Golden of Pickens assured us of a medal for oratory.

—J. T. Farr.



## SUNDAY SCHOOL LESSON Sunday, April 20th

**Elisha, Teacher and Statesman**  
2 Kings 6:15-23; Collateral Reading 1 Kings, Chapters 19-21; 2 Kings Chapters 2-10; 13:14-21.

**Introduction.** God calls one laborer from the field and sends another to take his place. So the work goes on from age to age. So the work of one passes to the hands of another. The character, temperament, circumstances and fortunes of the laborers often are in striking contrast, but the work goes forward with steady advance till the task is done. The Elijah of our last lesson passes from the circuit of our vision; but we are not left to gaze into an unorbited and starless void. Elisha

leaping from the storm cloud, whirling and roaring with the elements of destruction. Elijah was seclusive in his habits, abstemious in his manner of living, and destructive in his purpose. He came to destroy the powers and agencies of evil and overthrow the enemies of the God of Israel. His benevolent activities are well nigh eclipsed by his deeds of destruction in vindication of the cause of truth and righteousness. Elisha comes from the plowhandles to the prophetic office. Elisha had an affinity for friendships. There was something in him which related him closely to all classes and all stations. There was nothing austere, nor forbidding either in his personal appearance or his demeanor. His sympathy and appreciation

tion of Elisha's faith, and his gift of Spiritual vision, inspiring him with an assured confidence and tranquility in the midst of a perilous situation. "And when the servant of the man of God was risen early, and gone forth, behold a host with horses and chariots round about the city, and the servant said unto him, Alas, my Master, how shall we do?" This young man probably had recently entered upon the services of Elisha, taking the place of Gehazi. Ignorant of his Master's source of power the scene of the Syrian army surrounding the city filled him with unutterable dismay. In breathless haste he flees to Elisha, "And he answered, Fear not, for they that are with us are more than they that are with them." (Ver. 15-16.) While

sublime composure seeks to allay the fear of his servant, assuring him that the forces engaged for their safety far outnumber the forces surrounding the beleaguered city. Elisha well knew that the servant's fear could not be dispelled except by an ocular demonstration. The army of heaven must come within the circuit of his vision. "And Elisha prayed and said, Jehovah I pray thee open his eyes, that he may see. And Jehovah opened the eyes of the young man, and he saw: And behold the mountain was full of horses and chariots of fire around about Elisha." (Ver. 17.) The servant was not chided for his fear, nor berated for his lack of faith. With patience and sympathy, Elisha prays that the young man might be endowed with

# The Biggest Business in the World

1. Foreign Missions is the biggest business in the world. It is Jesus Christ's Commission to go into "all the world" and to "every creature," and to teach everyone in all the world to do everything that He has commanded. There is no other business in the world as big as this.
2. THEREFORE, Foreign Missions should receive our biggest gifts.
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4. Big Gifts can be made to Foreign Missions:
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  - (3) By the purchase of Annuity Bonds on which the Board pays you interest for life.
  - (4) By great giving to the 75-Million Campaign.

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Correspondence solicited.

J. F. LOVE, Corresponding Secretary.  
RICHMOND, VIRGINIA.

risers above our horizon clad in the majesty, might and glory of Israel's God. The number, beneficence and glory of his achievements mark him as charged with a divine mission and anointed with the spirit of God, to become the successor of one who passed from the scene of his labors in a chariot of fire.

1. The characteristics and achievements of Elisha command our attention and challenge our interest. He is best seen in the light of the life and works of his predecessor. Elijah emerges from the desert like a spectre borne along by wings of flame, impelled by a dauntless purpose, sustained by a mighty faith and clothed with the dynamic of God; his spirit was fierce and fiery, his presence sent terror to the hearts of the devotees of idolatry; his words and deeds were like bolts of lightning

of the conditions of life made him easy to approach and responsive to the needs of all men who chanced to meet him. The amenity of his character, and benevolent activities appealed to the best that was in men and afforded him a wide field of useful and helpful service. He walked in fellowship with God, treading the highest spiritual levels of life, he was the recipient of the richest spiritual experiences and the disclosures of the secret councils of God withheld from the sordid and worldly wise of mortal man. Elisha was endowed with a spiritual vision, seen only by those who move on the border line of the spiritual world; above and beyond the marshalled forces of earth he saw the armies of heaven horses and chariots round about the mountain heights.

2. Our lesson affords an illustra-

Elisha and his servant slept, Benhadad, king of Syria, encompassed the town of Dothan with an army of horses and chariots for the purpose of capturing the prophet whose advice to the king of Israel had baffled every effort to destroy his life. If his designs upon the life of Jehoram were to be executed, Elisha must be destroyed.

The hazard of the undertaking was well known to Benhadad. Under cover of darkness he throws around the city an army and abides the coming of the day to close in upon his coveted prize. At early morn on the discovery of this Syrian host, the servant of Elisha is shot through with overwhelming terror and in frantic haste rushes to his master crying out in hopeless despair of any possibility of escape. The old prophet is undisturbed, but with

a spiritual vision, lying beyond the horizon of the material, visible order. The strong and rich in their experiences and observation of spiritual things, can lift the weak and wavering to higher levels with their prayers. We can reach and help the weak and wavering with our prayers. With the coming of the day the Syrian army pressed into the city, but the invasion of the hostile host did not disturb Elisha's composure. Confident of the source of his safety, and the defeat of his foes, he calmly turns in prayer to the God of Israel. "And when they came down to him, Elisha prayed unto Jehovah and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha." (Ver. 18.) There was nothing vindictive nor destructive in his prayer.



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He did not invoke the hand of God to destroy, but that the vision of the enemies might be so confused and blurred as to render them helpless in his hands. As they groped around dismantled of their sight, and bewildered by the strangeness of the place, they fell an easy prey into the hands of the prophet, whose life they sought. "And Elisha said unto them, this is not the way, neither is this the city; follow me and I will bring you to the man ye seek. And he led them to Samaria. And it came to pass when they were come into Samaria, Elisha said, Jehovah open the eyes of these men, that they may see. And Jehovah opened their eyes and they saw, and behold, they were in the midst of Samaria." (Ver. 19-20.) This magnanimity of the old prophet is an index to his spirit and purpose. His mission is to save life, and not destroy it. To allay hostility in the heart of his enemies, destroy the enmity but save the enemy. The generous disposition of the prophet is further shown in his treatment of these Syrian captives upon reaching the city of Samaria. Their condition was pathetic, unmannered by their strange experience and hopeless in their outlook, they awaited their impending fate. Hungry and tired, broken in spirit, their abject plight moved the heart of Elisha to compassionate and generous helpfulness. "And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? And he answered, Thou shalt not smite them; wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink and go to their master." (Ver. 21-22.) The noble impulses of the prophet were re-enforced by a courage to defy the blood curdling suggestion of the king. Men of God must be men of noble impulses and of a splendid courage to defy the mandates of kings and the demands of public sentiment. The suggestion of the king was no doubt expressive of the prevailing sentiment and practice of the times. The wicked customs, sentiments and practices of men, hoary with age, must be shown no quarter by the advocates of truth and righteousness. Elisha's reply to the king was not only a refusal of his suggestion but also a rebuke, bristling with the suggestion of inhumanity and cowardice. It is interesting to note Elijah's method of dealing with these hapless creatures now in his hands through the providence of God. It is always a question of what to do with the conditions and residuum of God's special, personal blessings. There is an increasing obligation with every increase of blessings. Elisha felt the pressure of this obligation. The spoils of his victory are not chattels, but living, breathing, feeling men like himself. The greatness of his soul is disclosed in his method of treatment of these men. He provides for their physical wants. They are hungry and thirsty. Their vital forces had been reduced to the minimum by the terrible ordeal through which they had passed. He would refresh and strengthen them. Water to drink and bread to eat will put them upon

their feet, and qualify them for the greater blessing yet to come. 2. When the cravings of nature have been met and the flagging strength of these prisoners had been restored, the prophet sends them back to their own king and country. This incident in the life and activities of Elisha crowns him with an excellency of character seldom seen in the life of men of his time. To be generous to a foe is a rare virtue and always appeals to the best sentiment of the human heart. The beneficent spirit of Elisha is a forecast of the code of conduct in the treatment of an enemy, so prominently set forth in the Sermon on the Mount. "I say unto you, love your enemies, and pray for them that persecute you." (Mat. 5:44.) One might wonder if Paul had in mind Elisha's treatment of the Syrian captives, when he wrote, "But if thine enemy hunger feed him, if he thirst give him drink, for in so doing thou shalt heap coals of fire upon his head." (Rom. 12:20.)

#### ITEMS FROM MARSHALL COUNTY

The fifth Sunday meeting in March was held with the Carey Chapel Church. The program consisted of discussions, stewardship, tithing, and finishing up the task, along with five excellent sermons by the following pastors: Rev. Earle Brooks, Rev. J. P. Horton, Dr. Wesson, and Rev. J. L. Vinson. The writer presided over the meeting.

Rev. Earle Brooks, pastor at (Alexandria) Slayden, will hold an all day meeting in April relative to the Campaign drive.

Byhalia has gone over the top and then some on the 75 Million Campaign. Rev. Walton E. Lee is the beloved and efficient pastor.

Pastor J. H. Heath, Temperance Hill, will put on a special drive on the Campaign.

Dr. Wesson, pastor at Chewalla, will put on a special drive on Campaign.

Holly Springs hopes to worship in their new church edifice by the second Sunday in April.

Rev. J. L. Vinson, Lafayette Springs, will assist Pastor Justus James of Carey Chapel in a series of meetings the fourth Sunday in July.

Pastor Henry Burchette, Clear Creek, is progressing nicely with his new church building, and will have it ready for service soon.

The W. M. U. of (Alexandria) Slayden, is putting in new carpets and having electric lights installed.

—Boyd Watkins.

#### TALLAHATCHIE

Tallahatchie Association held its all day rally with Charleston Church the fifth Sunday with a good crowd on hand to enjoy the day. Eight of the twelve churches of the District were represented. A spirit of optimism and a desire to serve was felt on every hand and we believe that we can and will win the victory. Plans were made to reach every church and much work will be done

between Sundays to reach the fields that are at this time without pastors.

Already we have begun to plan for a B. Y. P. U. and Sunday School Convention for the fifth Sunday in June.

The banner church for additions by baptism in the district is Cowart. Seventeen in four Sundays and a half is their record in the winter, which is very unusual. We would like to hear from any other country half time church with such a record.

A church worshiping in cramped quarters with additions every Sunday in the winter; come on brethren, what is your church doing for the lost at home?

It was a good place to be in when the Charleston Sunday School went way over the top for home missions.

Brother D. B. Cowart is a fine leader and is working every day for the Master.

Brother Kimbrough has a fine bunch of loyal workers in the Charleston Church.

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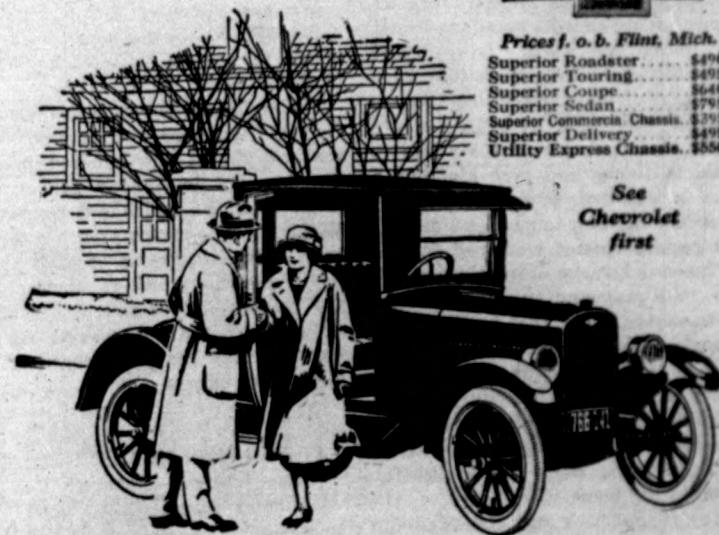
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## A MESSAGE TO PARENTS

A few days ago four men were sentenced to die in the electric chair as convicted murderers. One of them was 21 years old, two of them 23, and one was 28. Two of these young men are brothers.

The judge after sentencing them said that 12 years experience on the bench has shown him that 80% of criminals were less than 25 years of age. How can such things be in a country where conditions are so favorable as ours?

In no other country are children so well cared for. The homes in which they are brought up, even among the comparatively poor, have comforts and luxuries unknown to the children of many other lands. They are well clothed and well fed, while millions are spent on their schooling. Parents generally throughout the country withhold no good things within their reach, sometimes even at great personal sacrifice.

What is needed to correct conditions apparently so favorable, and yet so defective as to produce a criminal class, 80% of which are hardly out of their teens? Various solutions have been proposed by those interested in improving our citizenship, none of which seems more hopeful of good results than Bible reading. When the Bible was more generally read in the homes in the early days of our country, the conditions we now deplore did not exist, even though the children had not so many other advantages.

It is well to recall at this time the wise words of President John Quincy Adams, who said, "So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hope that they will prove useful citizens of their country and respectable members of society."

A better type of citizen will exist in the next decade if the Bible is restored to the children of today. For obvious reasons, the public schools cannot be expected to undertake adequate Bible instruction. The Sunday Schools of the country are already doing much excellent work, but more can hardly be expected from the one hour a week they have at their disposal. As long as we provide the child, with 25 hours a week of instruction that fits him to make a living and give him but a part of one hour a week of instruction that fits him to make a life, better results cannot be hoped for.

There is but one other place where the child may and should be taught to know the Bible, that is, the home. Faced by the ugly facts that are revealed in the columns of the daily press, it is clearly the duty of the Christian parents of America to begin at once—Today is not too early—to restore the Bible to its rightful place in the home.

Each member of the family, young and old, should have a Bible of his own just as they have other personal belongings which are not shared by others. A definite time each day should be devoted to Bible reading. Perhaps some children will not like this, but they do not like to go to school sometimes and yet we

insist on their doing so for their own good. Some day the child who may read the Bible somewhat unwillingly will thank the one who insisted that it be done.

As nothing works so effectively as a good example, it is essential also that the child see his parents devoting a part of each day to the reading of the Bible. What we have suggested is something that all have it in their power to do. Christian parents certainly cannot wish to evade their responsibilities nor delegate to others a task so vitally important and so essentially connected with the home.

Wherever the good old custom of family Bible reading has been discontinued, we suggest that it be revived. If there are not enough Bibles in the home so that each may have one of his own, let suitable provision be made. There are such a multitude of styles available today that there is one to suit every age and every requirement.

## ORGAN DEDICATION

The First Baptist Church, Kosciusko, has recently installed a handsome Mohler Pipe Organ, the generous gift of Mr. J. W. Fletcher, as a memorial to his deceased wife. On Sunday, March 16th, we dedicated the beautiful instrument to the worship of God, with an impressive and appropriate service of vocal and instrumental music, rendered by the organist, Mrs. W. D. Musselwhite, assisted by Mrs. C. A. Morgan and our fine choir. Our senior deacon, R. C. Wilson, read a brief paper for Mr. Fletcher, expressing his affectionate interest in our church which prompted his donation. The pastor made appropriate response and led in the dedicatory prayer. Blessings on our generous brother.

—A. T. Cinnamond, Pastor.

## UNION CHURCH

We are in the midst of a live B. Y. P. U. Study Course this week at Union Church. A large number of fine young men and women are taking the work. The pastor is teaching "Training in Christian Service."

We are planning for a Sunday School Study Course next week in which the pastor will teach "Winning To Christ."

Union Church is only a year and a half old but her membership has reached almost the hundred mark. She has 103 in Sunday School, 59 in B. Y. P. U., and has a Standard W. M. U. The pastor preaches there only in the afternoons of each Sunday. So the members themselves are responsible for this remarkable growth. They are a working set of people. May the Lord continue to bless their efforts.

—G. C. Hodge, Pastor.

YOUNG MEN IN JERUSALEM  
Show Interest—Nazareth Has  
Sunday School of 200 Pupils

Marked progress is being made in the Southern Baptist mission work in Palestine now, according to reports that are reaching the headquarters of the Baptist 75 Million Campaign. Rev. J. Wash Watts, head missionary at Jerusalem, reports the baptism of several young

Jews in the Jordan river in recent months and the organization of a group of young Jewish men of Jerusalem into an association for the study of Christianity and the cultivation of the convictions that have already taken root in their minds and hearts. As an evidence of their sincerity these men have contributed \$500 of their own money for the purchase of a piece of property on which they will erect an army hut in which to hold their meetings.

The group will be led in its study by Mr. Volkovitch, a recent convert to the Baptist faith, who is now studying for the ministry.

E. C. Miller, prominent business man of New York, whose father made an initial contribution toward the establishment of a Baptist mission work in Palestine over 50 years ago, has authorized the Southern Baptist Foreign Mission Board to send to Jerusalem a medical missionary at the expense of Mrs. Miller and himself.

Mr. Watts reports that the Baptist Church at Nazareth has a Sunday School of 200 members and the Woman's Missionary Society has enrolled more than 100 members.

Dr. R. T. Bryan, veteran missionary to China, likewise reports the largest interest in the gospel on the part of the Chinese he has ever known. He returned to China recently, following a furlough in this country, and writes that in the four meetings he has held since his return he has had 500 inquirers into the plan of salvation.—Baptist Clip Sheet.

## LIBERTY A RELIGIOUS TOWN

I made the statement in the Baptist Record a few issues ago that Liberty was one of the most moral and religious towns in the state. The incidents I am about to relate will, I think, in a measure bear me out in that statement.

I think it was on the same night after I had read my article in the Record that a young doctor announced at the supper table in the hotel where I was stopping, "Dr. Riley, we are going to have a little poker game tonight in my room, and we would be glad to have you join us. Do you play poker?" I said, "Well, I sometimes poke the people a little." Everybody thought it was only a joke and laughed heartily. Well, sure enough, about 8 o'clock the pokers arrived and carried on their hilarity till the chickens crowed

and then some! Their room was next door to mine!! Well, I reread my statement, "Liberty is the most moral and religious town in the state", and then asked myself the question, Did I tell the truth?

I read everything else in the Record, advertisements and all; I read the Bible; I read the funny paper, and still the pokers poked on. I retired, or rather went to bed, and as I rolled from side to side I would repeat, "Liberty is the most moral and religious town in the state—is that true?" Well, at two o'clock the hotel man poked up and poked the pokers out. The next day he notified the "Doctor" that he might poke around and find himself another boarding place. That is all there was to that story. Now, another:

The next week there appeared in the town two well dressed fine looking young men, and engaged a new garage nearing completion, for a grand ball, invitations extending from Jackson to New Orleans.

I had a talk with the young men, tried to reason them out of it, but they said, "We have printed the invitations and must have it." I replied, "I am in touch with the printing office and you have not had them printed yet, and you may save some money if you will stop now", but they said, "We are going to have it", to which I replied, "Are you

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right sure you are? I am just as  
sure you are not."

I got in touch with some of the  
leading men and women of the town  
and they got in touch with the owner  
of the garage, and he said, "Well, if  
the public sentiment is against the  
public dance, I am too." They went  
then to the home of a sick man who  
has been an invalid for years, to  
rent a vacant room, but received an  
emphatic "No". Their next move  
was to rent an old warehouse for a  
month to "store fertilizer" in, and  
had the papers signed up, but when  
the owner of the warehouse learned  
the character of the "fertilizer" said,  
"No indeed". Failing to find any  
place in Liberty for their "fertilizer"  
they moved to McComb City and had  
their dance. This doesn't seem to be  
a very healthy place for poker games  
and public balls. The people here  
say Liberty has been known all these  
years as a town of colleges, schools,  
churches and religion, and that they  
are going to see to it that she  
maintains these amiable graces.  
Many great preachers helped to lay  
the foundation upon which Liberty  
stands today. Dr. Shirk built and  
maintained for many years Liberty  
Female College, one of the first col-  
leges for girls in the state. Dr. J.  
R. Graves held a great meeting here  
and baptized 75 converts in a near-  
by creek. Liberty has more old peo-  
ple than any other place I ever saw,  
ranging from 75 years up, and some  
of them are the very salt of the  
earth.

One of the best men in town is 92  
years of age, but he never misses  
Sunday School, nor the morning  
preaching service, and other aged  
saints are always found in their  
place in the church on the Lord's  
day. The best people stand for the  
best things here, which is the secret  
of Liberty being such a religious  
town.

—Geo. W. Riley, Pastor.

#### SUMRALL MEETING

We began our meeting March 2,  
with Brother W. S. Landrum of D'Lo  
doing the preaching and Brother F.  
C. Bloesch of the Baptist Bible In-  
stitute conducting the singing. There  
was a fine spirit of co-operation  
among all Christians of the town.  
The attendance at the services was  
very good from beginning to end.  
The liberality of the people was en-  
couraging beyond expectation. It is  
impossible to know the good accom-  
plished in this meeting. Christians  
were encouraged and strengthened  
and the church helped in a great  
way. Ten were added to the church  
by letter and seven by baptism. The  
meeting closed March 10.

It was a pleasure indeed to have  
the brethren with us. Brother Lan-  
drum is a strong gospel preacher and  
Brother Bloesch a good gospel singer.  
They make a fine team in God's  
service.

For every thing accomplished we  
give the glory and praise to our Lord  
and Savior Jesus Christ.

—N. J. Lee.

#### BAPTIST WORK IN PALESTINE PRESENTS HOPEFUL

##### OUTLOOK

By J. Wash Watts, Missionary at  
Jerusalem

A year ago today we new mis-  
sionaries were doing our first day's  
travel by sea on the way to Pales-  
tine.

As I look back upon our first year  
in this field, I am anxious to bring  
to the mind of Southern Baptists a  
few of the experiences that have  
brightened within our hearts the  
hopes we have for our work here.  
These have steadily brightened de-  
spite severe difficulties encountered,  
among which has been the return of  
Brother and Mrs. Pearson on ac-  
count of Mrs. Pearson's health.

Let me tell first about the work at  
Rasheya in Syria. We have a  
church there and another in an out-  
station about six miles away. There  
are also schools at both places. In  
the school at Rasheya there are  
about 150 pupils now. The young  
man who is principal of the school  
was trained in the Presbyterian mis-  
sion school at Sidon, and is a very  
capable young fellow. During this  
past year he asked to become a mem-  
ber of our church, and he also has  
the conviction that the Lord is lead-  
ing him to give his life to the min-  
istry. Besides him there have been  
six others added to the church at  
Rasheya during the year, and two at  
the other church at Kefr-Mishky.  
All these came upon a profession of  
faith.

We have come in touch with a  
group of Baptists at Beirut that  
would like to be affiliated with us.  
This group amounted to about fifty  
before the war, but was cut to fif-  
teen at the time we first came in  
touch with its leaders. Three have  
been added since. It includes some  
very loyal workers. We wished to  
have helped them to rent a chapel  
this year, but all such extensions  
are impossible at this time.

##### Work at Nazareth Growing

At Nazareth we have a church but  
no school. A Baptist academy  
planted there would probably do as  
much or more to tie Galilee to Bap-  
tist work in the future as any other  
thing we could do. The work in the  
church is very encouraging. Four  
have been baptized during the past  
year, and a number of others are  
under conviction. There are about  
two hundred boys and girls in Sun-  
day School, and nearly one hundred  
women connected with the women's  
work. A church building of our own  
is much needed. A group of Texas  
brethren, led by Dr. Truett, who or-  
dained Brother Mosa, the pastor at  
Nazareth, subscribed, while visiting  
the church this past August, the  
money for the purchase of a lot.  
This is fine. But we will need to  
complete the good work.

##### Jerusalem Offers Encouragement

At Jerusalem we have some vis-  
ions of tremendous possibilities. I  
almost hesitate to mention them. I  
fear that like some things of beau-  
tiful delicacy but which are also very  
fragile, they may vanish when  
touched. Yet, that is only the hu-  
man side. On the other I have a  
profound conviction that we are see-  
ing the springing of what will be a

mighty current by and by. During  
the summer we came, through ex-  
periences that bore very strikingly  
the stamp of the Lord's leading, to  
secure the services of a young Jew  
for work among his own people. A  
succession of experiences since had  
steadily deepened our conviction that  
the Lord is with him. Two other  
young Jews have been led to bap-  
tism, and one is giving himself to  
Christian work. A considerable  
number of others have been led to  
be believers, though not yet to open  
confession.

Still, these words give but a slight  
impression of the possibilities we  
see. Some of these believers are  
strong characters. They have a zeal  
to see the many of their people  
whom they know to be groping after  
some soul-satisfying food led to  
know Jesus, and they are definitely  
in touch with many hundreds of  
such. But they face tremendous dif-  
ficulties. Prejudice, bitterness, in-  
tense hatred toward a Jewish con-  
vert—not necessarily toward one  
born a Christian, as they say, but  
toward one whom they think a trait-  
or—characterizes most of those who  
control the circumstances of their  
lives. These are in many cases their  
parents. When these spirits come  
face to face what will happen? Per-  
secution? Or can they afford to hope  
to gradually shed the love of their  
Messiah among their kinsmen ac-  
cording to the flesh till their hearts  
will be softened to the point of tol-  
eration? Let us pray for them with-  
out ceasing.

Jerusalem, Palestine,  
February 16, 1924.

The story is told that George IV,  
when Prince Regent, wagered Sheri-  
dan a hundred guineas that he would  
introduce the words "Baa, baa, black  
sheep!" into the King's speech with-  
out causing comment. The words  
were used, and George IV won the  
bet. Afterward, when Sheridan  
asked Canning whether he had no-  
ticed the interpolation, Canning re-  
plied: "Yes, but he was looking  
straight in your direction at the mo-  
ment, so I deemed it merely a per-  
sonal allusion and thought no more  
about it."

He had just arrived from the  
country and was not familiar with

the use of the telephone, so he took  
down the receiver and demanded:

"Aye want to talk to my wife."

The operator's voice came back  
sweetly, "Number, please?"

"Oh," he replied, "she bane my  
second vun."

#### Dear Christian Friends:

I am a poor boy in misfortune, and I  
write this letter to you all to see if you  
can help me a little by buying a box of  
beautiful Sea Shells. They are strange and  
wonderful things, fine for presents, souven-  
irs, or keep-sakes. Price one dollar a box.  
I am a crippled boy, permanently bed-rid-  
den, caused by a fall. I can't walk or sit  
up. Been down in bed 25 years and I have  
to earn a living in my helpless condition,  
and if you can send me an order for a box  
of Sea Shells I sure will appreciate your  
kindness, and I believe you will be pleased  
with these pretty Sea Shells.

Yours in misfortune,

JOE MORPHEW,

Titusville, Florida.

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and Fall months

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earn such big cash commissions represent-  
ing us in their communities selling  
monuments, memorials and tomb-  
stones, when the need arises.

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provement. For particulars write  
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## THE HISTORICAL CHRIST

(A sermon by Dr. Geo. W. McDaniel; published in his book "Seeing the Best", published by The Sunday School Board of Nashville, Tenn.)

"What think ye of Christ?"—Matthew 22:42.

Jesus is the most colossal and commanding figure of history. Measured by the extent of his influence upon mankind, or by the purity and dignity of his character, he is supreme among men. He is the most marvelous and mysterious exception to all the ordinary rules and laws which fix the character and destiny of man. He is more a part of the history of the world than is Frederick the Great, or William the Conqueror, and his character is as real and historical. If the being of God is beyond your ken, the fact of Christ is not. You cannot be agnostic here.

The proof that any outstanding character of history lived is not in a certificate of his birth; nevertheless, we date our letters from the supposed birth of Christ. Satisfactory evidence of the existence of a person of the past is in the mark he has left upon history: the annals of the race for nineteen centuries record the effect which Christ's life produced upon human affairs.

Documentary evidence is also at hand. Had the Gospels never been written we should know unmistakably that Jesus lived. Tacitus, a Roman historian, wrote his "Annals" about the year A. D. 105. His history began with the death of Augustus A. D. 14 and ended with the death of Nero A. D. 68. He tells of the terrible punishment inflicted upon the Christians; he says they got their name from Christus, who was put to death as a criminal by Pontius Pilate in the reign of Tiberius; that this superstition, though temporarily checked, broke out again and spread far and wide.

Pliny, the friend of Tacitus, wrote a letter from Bithynia to the Emperor Trajan, in which he says the Christians in his province were so numerous that the heathen temples were almost forsaken; that they were of all ages and of every rank in life; that they inhabited the cities, towns and country; that they repudiated the Roman gods and sang hymns to Christ as to God; and that the fear of torture and death could not induce them to change their worship.

Combine the testimony of these two Romans—one a reliable historian and a conscientious man, the other a governor asking instructions from his Emperor. We have these facts:

1. Christ was put to death by Pilate.
2. The Christians derived their name from him.
3. They had multiplied rapidly within seventy years of Christ's death, notwithstanding cruel persecution.
4. They were free from criminality.
5. They worshiped him as God.
6. They were absolutely convinced of the truth of their religion.

The narrative of the gospels is our chief source of information about Christ. They have the ring of truth in them. The writers are quite candid. In a perfectly natural way they set down their own mistakes

and faults. They do not strive to make an impression. In a simple, straightforward manner they lay the facts before us. They are apparently unconcerned about what objection might be raised to their writings. Conscious of their integrity they write the things as they are. For the most part, they let Christ act and speak. The attractiveness of their work is consciously in the splendor of its Subject. Four men from their several viewpoints tell what they knew of Christ. Taken together they form the gospel portrait. Definite features are clearly marked: 1. The unequalled moral perfection of Christ. 2. The unrivaled ethical excellence of his teaching. 3. The uniqueness of his claim to be God. 4. The universality of his spiritual Kingship.

So positive are these features that a skeptic who looks upon the portrait must admit them. His only escape is the futile assertion that they do not really belong to Christ, but were the fabrication of admiring friends. When he undertakes to separate the natural from the supernatural in the gospels, he is confused by the fact that the two are inextricably interwoven. There is not the slightest trace in the gospels, nor out of them, that Jesus considered himself as a mere teacher and nothing more. Paul's epistles, written about twenty-five years after Christ's death, agree with the portrait of the evangelists. Judged by the records, Christus si non Deus, non bonus—Christ, if he is not God, is not a good man.

Any theory of Christ that robs him of his deity is untenable. The evolutionary hypothesis is chosen as the talismanic term which is supposed to furnish a complete elucidation of the problem of Jesus. He is the outgrowth of the natural development of prophecy and song. In the animal kingdom the law of evolution holds sway. Man stands at the summit in that kingdom, and this eminence was attained through the process of evolution. So, in the realm of religion the principle of evolution obtains and Jesus is the highest in the scale of development.

This has the scientific ring, but when examined it appears feeble and languid. We ask, from what could he have been evolved? The world into which Jesus came was new. The glory of Egypt was departed. Assyria and Babylonia lived only in history. Caesar had conquered the Germans in the west, but they will await their time. The Greeks were in subjection to the Romans, and yet by their philosophy and arts they will conquer the Romans. The world was Roman as to power, but Greek as to its civilization. There were 1,000,000 Jews in Egypt, 2,000,000 in Palestine and many others scattered abroad. Such was the historical situation when Jesus was born.

The age presented the utmost extremes of wealth and poverty. There were 85,000,000 people in the Roman Empire, and 6,000,000 were slaves. Private dwellings sold for \$750,000 and a dwelling occupied four acres. Nero lived in a golden house. Manual labor was a disgrace. Could such social conditions evolve the

peasant who dignified human labor and taught the world the lesson that the servant was the true king—destined to sit on the throne?

The classic age of Greek literature was three hundred years gone and the golden age of Roman literature was just closing. Hebrew psalmists had hung their harps on the weeping willows, and no prophet's voice had rung through the land for four hundred years. Could such literary conditions produce him who is the wisest of prophets and the inspirer of the best literature?

The nations had fallen into awful corruptions of morals. Horrible abominations clouded the skies of Judea and the Roman world. Divorces were easy to get and frequent. Destruction of children was common. Wild extravagance and gluttony ruled in the land. Seneca says: "Innocence is no longer rare; it has ceased to exist." Could the acme of moral perfection be evolved from such moral degradation? When morality is "at its aphelion from the earth, can we expect virtue's perihelion?"

True religion was decadent. There was a multiplicity of gods. In Athens it was easier to find a god than a man. Infidelity was widespread among the heads of the people. Caesar, Cato, Pliny, and Augustus disbelieved in the gods. Could an age which divided on many or no gods produce him who declared the one true God?

The community in which Jesus was reared was famous for the ignorance and profligacy of its inhabitants. His dwelling in this place created a prejudice against him and attached a stigma to his name. He lived down that stigma, and today "The Nazarene" is the synonym for virtue.

Nor does the law of heredity throw any light on his mysterious character. On his genealogical tree are the apples of Sodom, as well as the grapes of Eschol. Mingling with the excellencies of Enoch and Ruth flowed the defects of Rahab and Athaliah. Neither his family nor community could have produced this fairest flower of the ages.

Therefore, Jesus was not an evolution. He could not have received his purity from their corruption, his knowledge from their ignorance, his industry from their indolence, his magnanimity from their prejudice, his tenderness from their harshness, and his boundless love from their limitless hate.

We are told by a certain school that Jesus was the invention of his partial and enthusiastic friends. A few rashly claim that there was no foundation in fact for the gospel records, but that the entire story is a fabrication. A larger company, however, maintain that there was some original data, but this has been enlarged and expanded by accretions and additions from the fertile imaginations of the writers, until it is impossible to distinguish the true from the false. In other words, Jesus is like a Greek myth or Hebrew legend, and the four gospels are fabulous rather than historical.

The world's literature testifies to the absolute failure of every attempt to combine the natural and

## IN MEMORIAM

## Death of W. A. Hickman

On February 14, 1924, Brother W. A. Hickman, of Rockport, Miss., passed on to his reward. Brother Hickman had an operation in Jackson and was recovering, but developed pneumonia and soon passed away.

Brother Hickman was 68 years and 10 months old. Had been married twice. He had been a member of the Baptist Church at Galilee for about 50 years. He was devoted to his family, loyal to his church and faithful to his God. He leaves behind a wife, three sons and three daughters.

May the Lord be their stay during this trying time.

—M. P. Jones.

## Edward Leach

On March 17, 1924, death claimed Edward Leach, son of Mr. and Mrs. C. A. Leach, of Georgetown, Miss. Edward was ten years old and one of our very choicest little boys of the community.

His sudden death was a severe shock to family and friends, who loved him so much.

Just before going to the Baptist Church for the final service the family gathered in his room where his body lay in state for a short service led by his pastor. After the service at the church his body was carried to the Bethel Cemetery and put away. There was a beautiful floral offering which covered his whole grave.

Brother and Sister Leach are true soldiers of the cross and also the three brothers that he leaves behind. They were crushed beyond description but they said as Job of old, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Our prayers and deepest sympathy is with the bereaved father, mother and brothers.

—M. P. Jones.

## C. E. Outlaw

I conducted the funeral of Brother C. E. Outlaw with the aid of Rev. J. R. Gullet and B. L. Shepherd at Ingram Church in Prentiss County. Brother Outlaw was 57 years old, and has been a member of Ingram Church ever since it has been a church. He has performed the office of deacon to the best of his ability. He put his whole heart in the work. He put his church first. He stood by his pastor, and the church has lost one of its best leaders. The community has lost one of its best citizens. May the Lord bless and comfort his heart broken wife and the four children.

supernatural in one character. The untutored evangelists could not have succeeded without some basis of fact. Renan admits that: "So far from Jesus having been created by his disciples, he appears in everything as superior"; and Rousseau adds: "The inventor would be a more astounding character than the hero"; to which we add the words of Joseph



# ORIAM

A. Hickman

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Outlaw

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Parker: "It would take a Jesus to forge a Jesus." According to Carlyle the fact must have been more than the equivalent of the fable. As Bun-yan's beautiful and serious allegory could not have preceded the faith which it symbolized, so the fable of Jesus could not have gone before the fact. All was real to the disciples—the teachings, miracles, and life from the manger to the throne.

"As all the flora and fauna have never been found on one zone, nor the desirable qualities to the exclusion of the undesirable, so it is impossible on the naturalistic hypothesis to explain how all the graces and virtues could commingle in Christ undiluted by vices of any kind." He is a miracle.

Reared in an atmosphere calculated to destroy the seeds of virtue in his soul; despised by reason of his lowly birth; spending most of his time in manual labor not favorable to mental development; having no distant association with the learned, rich or influential; with little opportunity to mature anything, and doing little but speaking; with no fleet, army or wealth to support him, Jesus established a kingdom which is to break into pieces all others and in which he is King and Lord over all. Napoleon Bonaparte, meditating at St. Helena, once said: "Alexander, Caesar, Charlemagne, and I myself founded great empires. But upon what did these creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him. I think I understand something of human nature; and I tell you, all these were men, and I am a man; none else is like him: Jesus Christ was more than man. . . . He asks for the human heart; he will have it entirely to himself; he demands it unconditionally; and forthwith his demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. . . . This it is which strikes me most; I have often thought of it. This it is which proves to me quite convincingly the divinity of Jesus Christ."

Jesus sits on an eternal and impregnable throne. Matter will cease to exist, and force no longer be, before Christ's solidity shall be shaken. A non-existent Christianity did not create Christ, but Christ appeared and created Christianity. The final verdict of enlightened, common sense is that he is historical; the inevitable logic of the situation is that he is God. Browning saw the truth:

Christ's place in history is solitary. Other heroes have been surrounded by kindred or lesser lights. Socrates, by Plato and Aristotle; Caesar, by Pompey and Crassus; Luther, by Melancthon and Calvin; Washington, by Adams and Jefferson; Davis, by Lee and Jackson; Houston, by Austin and Burnett; but no prophet who predicted, nor apostle who testified felt himself worthy to unlatch the Saviour's shoes. Around others is an encircling galaxy; around him a blank sky, swept bare of stars.

Cool and calculating critics, investigating him, return the verdict, "No

fault in him." Traitorous disciples, overwhelmed by their own guilt, confess, "We have sinned, in that we betrayed innocent blood." True disciples, living in daily fellowship with him, find in him no guile and exclaim, "Thou art the Son of God." Standing in the twentieth century, with the searchlight of the ages thrown upon his creed and conduct, we behold no sinister intention, imprudence or ignorance; humility without self-consciousness, dignity without stiffness and piety without cant. Endowed with a comprehensive and penetrating mind, a tender and sensitive conscience, he lifted his unshadowed face to heaven in the inexplicable glory of piety without penitence.

"Strong Son of God, immortal love, Whom we, who have not seen thy face,

By faith, and faith alone, embrace, Believing where we cannot prove.

"Thou seemest human and divine, The highest, holiest manhood thou; Our wills are ours to make them thine; Our wills are ours to make them thine."

Charles Lamb, speaking out of the intimate things of his heart to a group of distinguished people, remarked that if Shakespeare should enter the room we should instinctively rise; but if the Christ should appear at the door, we should all reverently kneel.

## COUNTRY CHURCHES AND THE CAMPAIGN

I have been out among my people for the last two days in interest of the 75 Million Campaign—well, not so much in the interest of the Campaign as in the interest of the cause of Christ. I find that a goodly number of my people are preparing an acre of the best land they have to plant in cotton for the Lord, and quite a number of them say that they are going to give in addition to that. Quite a few of the ladies have agreed to tithe and in addition to their giving of the tenth, have set a chicken hen. Some of them already have hens with a fine flock of baby chicks. One lady told me and even took me out to look at her chickens, that she set three hens at the same time: One for the Lord, and two for herself, and if it isn't the truth I never told it, the hen that she set for the Lord hatched all the eggs and the baby chicks are growing off nicely, while the other two hens have lost some of their biddies and the two together haven't as many as the Lord's.

One lady who has all her household duties to see after, has a cotton patch and she will give the proceeds of the cotton grown on that patch to the Lord. Everything looks very much brighter to me now than it did a few days back, as you know that it wasn't all of my people who took hold of the 75 Million Campaign, therefore I am preaching tithing; in other words I preach salva-

tion by grace and not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

We are saved by grace through faith in Christ Jesus, and our works only verify our claim that we have fellowship with him. Giving is commanded, therefore it is an act of obedience, an act of love and an act of appreciation of what God did for us when he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. Personally I do not believe that it is possible for any Christian to be as happy who withholds his substance as the Christian who gives liberally. It is more blessed to give than to receive.

Now you will please pardon me for referring to myself, because there isn't anything to me, but by the grace of God I am what I am, therefore he has opened up a way for me and definite arrangements were made today by which I can take care of my Campaign pledge this year, that is I am going to pay it by the close of the Campaign year, the Lord being my helper. I thank our Heavenly Father for the great achievements during the 5 year period. I believe that the launching of the 75 Million Campaign was a step toward larger things; therefore I have no fight to make against it at all, but I do think that is just as God would have it yet. Let each of us pay God what we owe him and then give him all that we can possibly spare, and then we will see the gospel spread. Brethren, let's put our shoulder to the wheel and push. I can't do much; I am not big enough; but I am going to do what I can. Lord bless us in this crucial hour that we go not down in shame and disgrace. Brethren, again I appeal to you: Let's work and pray.

Yours in the Master's work,

—A. J. Linton.

The teacher had been reading to the class about the great forests of America.

"And now boys," she announced, "which one of you can tell me the pine that has the longest and sharpest needles?"

Up went a hand in the front row.

"Well, Tommy?"

"The porcupine."—Selected.

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